CHRISTIAN REGISTER.

DEVOTED TO UNITARIAN CHRISTIANITY, SOUND MORALS, LITERATURE AND NEWS.

"AND WHY EVEN OF YOURSELVES JUDGE YE NOT WHAT IS RIGHT?"—LUKE XII. 57.

SIDNEY WILLARD, EDITOR. BOSTON, SATURDAY, JUNE 22, 1835. NO. 723.---VOL. XIV.—NO. 45.

RELIGIOUS MISCELLANY.

MEMORIAL OF THE PITTSBURGH CONVENTION.

Addressed to the General Assembly of the Presbyterian Church.

We have mentioned before, but we mention again, in order to make the occasion of the following document perfectly intelligible, that this convention was an *ex parte*, and self constituted body, comprising a *representation* of local Presbyteries of the "old school;" i. e. such as adopt literally the creed and constitution of this Church, which they think have been departed from. We omit the Resolutions and the prefatory matter and begin with the statement of grievances.

The constitution of our church makes the Presbyteries the fountains of power. They create the General Assembly. To them is reserved, according to the Scriptures, the power of ordination, installation, removal, and judging of ministers. The Presbytery only can confer ministerial authority; the Presbytery only can take it away. The Presbytery can refuse to ordain or admit into their number any person whom they judge erroneous or scandalous. If this power does not exist in the Presbytery, your memorialists can see no principle of self-preservation in the body. If every Presbytery is bound to receive all who may present themselves and claim admission on the authority of credentials from a foreign body, or from another Presbytery it is self-evident that the defection of one Presbytery, from the truth and purity of the gospel may involve the entire body in the same corruption. There is no conservative power. The very ends of Presbyterial existence as laid down in our constitution are defeated, and a wide door and effectual is thrown open, for the introduction of whatever errors it may please the enemies of truth to send abroad among our churches. And here, reverend fathers and brethren, is the

FIRST grievance over which we mourn.

The last General Assembly, by an act recorded in page 26 of their printed minutes, has denied this right to the Presbyteries, and by that denial has opened the flood-gates of error, which, if not soon stopped, must sweep away the fair fabric of our church's purity, and leave us to sorrow over the melancholy wreck of our Zion, without a willow on which to hang our harps. In behalf of the Presbyteries to which we respectively belong, and of all other true Presbyteries of our beloved church, we invoke a return to the genius of the Constitution; a restoration of the right and power of self-preservation; a repeal of the obnoxious act, and a distinct recognition, by this Assembly, of the inalienable right in every Presbytery, of examining every applicant for admission into their number, be his credentials what they may, and of rejecting him, provided they think his admission would endanger their own purity and peace.

II. Intimately connected with, and nearly allied to this, is our SECOND grievance; viz; an act of the last General Assembly, recorded in their minutes, page 26; whereby the right and propriety of a Presbytery's taking up and censuring a printed publication, irrespective of its author, is denied.

This act is more offensive because it is contrary to the practice of former General Assemblies, and inconsistent with the principles of freedom guaranteed in the Word of God, and the Constitution of our church. The act in question, whilst it appears to your memorialists to extend this right to errorists, denies a correspondent right in a Presbytery. The abettor of false doctrine may freely divulge his opinions. Any private citizen of the Commonwealth, or member of the church or Presbytery, may freely criticise and severely censure the errors of the published book; but a Presbytery has no rights of this kind. They may not lift the voice of warning. They must not whisper a censure upon the book. They can only try the man. pestilential volume may send forth its poisonous infection amongst the flock, "over which the Holy Ghost hath made them overseers," and for whose purity and peace and salvation they are held accountable by the Chief Shepherd; but their Presbyterial hands are tied up. They dare not lift a finger. They can only bring charges against the author.

But, reverend Fathers and Brethren, if the author thus arraigned be artful, and disposed to give trouble, as history teaches us errorists are likely to be, who can tell how long he may perplex the court and defer the issue of his trial? Meanwhile, however, the leaven of false doctrine is working its way. The uncensured and uncensurable book is poisoning the minds of the people, and the Presbytery either cannot or will not apply the remedy. Your memorialists most respectfully and earnestly entreat a reversal of the obnoxious resolution referred to.

III. The THIRD item of grievance and petition, which we beg leave to present, is at the same time an aggravation of the second; viz.: The erection of church courts, especially of Presbyteries and Synods, upon the principle of "elective affinity," so called by its primitive advocates; that is, having regard, not to geographical limits; not to convenience for attendance of the members; not to the expedition of business; but to diversities of doctrinal views and church policy in those elected to such bodies, from their brethren and from the standards of the Church; to personal animosities and antipathies growing out of such diversities; and to the consequent enlargement of this alienated interest of sentiment and feeling. Where a Presbytery and Synod of this description exist, it is easy to see how it aggravates the grievance just presented. If, agreeable to the injunction of the last General Assembly, some person does undertake the painful and unpleasant duty of preferring charges against the author of the book, can it be supposed that a Presbytery, to whom such author is bound by the very affinities of such doctrine, will cut the bonds of their own union, by condemning either the book or its author? And if they should so far forget themselves as to commit the suicidal act of condemning the very doctrines which constitute the principle of their affinity, will their Synod do the same? Will it turn recreant to the cause for which it was created? Thus the Assembly must perceive, that every such prosecution before such body must, if issued at all, be finally issued in the Assembly; and so long as the General Assemblies of our church consent to the existence of such bodies, just so long do they pledge themselves to protect their action. We therefore have no hope of redress, but in a change of purpose and action in the supreme judicatory of our beloved church. You, Brethren, and you only, can lay the axe to the root of this evil.

Let us take another view of this subject. Our *Book* of Discipline says, (Form of Government, Chap. X. ii.) "A Presbytery consists of all the ministers, and one ruling elder from each congregation within a certain district." But the acts of some late General Assemblies have practically contradicted this clause. It is not true, either of "the Presbytery of Philadelphia," or of "the [Assembly's] Second Presbytery of Philadelphia," or of "the Second [Synodical] Presbytery of Philadelphia," that it "consists of all the ministers, and one ruling elder from each congregation within a certain district."

Besides, the natural, and your memorialists believe the inevitable consequence of this principle is, increased alienation, strife for numbers and preponderance, division of churches, disruption of harmony in congregations, the encouragement of dissatisfied spirits, and formation of parties, and all the miseries of violent party strife. Many of us do honestly believe that the practical effects have been schism in the body—real, substantial, melancholy schism—schism more complete than if different denominations had been at once constituted. The alienation is more perfect than that which exists between either of the bodies and any other denomination covering the same territory. Hence we do most earnestly entreat this Assembly—for the purity of Zion and the peace of the church—we pray for a reversal of the principle, and all the acts springing from it, and a restoration of the Synod created thereby to their former ecclesiastical position.

IV. Nearly allied to this is our FOURTH item of grievance, viz.: The existence and operation, within our church of a Missionary Society in no sense amenable to her ecclesiastial jurisdiction. And here you will bear with us, first, in pointing out the connection with the preceeding. If Presbyteries do exist, on the avowed principle of diversity in doctrinal opinion and feeling, and have the power of licensing and ordaining (in many instances sine titulo) men of their own creeds, then a missionary institution seems requisite to send such licentiates and ministers into the field. Such an institution does exist; bound by its own rules to sustain missionaries, irrespective of their adherence to or rejection of the doctrinal standards of our church. This institution operates largely in our congregations; *first*, by sweeping away from our own Board the funds which, by the laws of all social order, ought to come into the treasury of the body to which its possessors belong; and, *secondly*, by throwing into our Presbyteries, brethren who, in many instances, have never adopted the standards of our church at all, and in more, who have only adopted them "*for substance of doctrine*;" that is, just as much of them as suits their own views. Thus a separate monied interest is created and kept up in the bosom of the same christian community. The Assembly's own Board of Missions, created by herself, governed by herself, and amenable to herself, finds a great and powerful rival in her own house, with whom she comes in perpetual collision. And rival agents meet on the same field, and frequently those of our own church are foiled in their efforts by the improper interference and influence of an institution which owns no allegiance to us, and feels no obligation to our courts. So violent were these contentions, that the Assembly of 1831 recommended a *convention* to be held in Cincinnati, to adjust the difficulties. This convention was held. It decided in favor of the church's carrying on her own missions by her own board. Still, however, the foreign society, kept the field and continues to this hour to conflict with your board.

Now, Fathers and Brethren, these things afflict us exceedingly. We are pained to see such an inveterate warfare carried on so long. And we are unspeakably distressed to be constrained to view this as a part of a great system of operations whose tendency is to subvert the foundations of our Zion. The evidence of such a system forces itself upon us. We cannot shut our eyes against it if we would, and we would not if we could. Painful as the vision is, we are determined to behold it steadfastly; and we crave the attention of this venerable body to the same. Look, we pray you to the facts. A large monied institution—(for that *is* a large monied institution which has a large income from whatever source)—a large monied institution, over which neither you as an Assembly, nor the Presbyteries which give you an annual existence, nor the Synods intermediate, have any control, has subsidised almost your whole western territory. "A gift blindeth the eyes." Can a minister or an elder, whose congregation is supported in a large degree by a power foreign to your church, free himself utterly from foreign influence? Vain is the hope! Human nature is not thus constituted. Without impeaching the honesty and the honor, of persons thus situated, we feel confident that an influence great and effectuul must rest in the hands that dispense this bounty.

But let the church be her own almoner, and every time her hand is opened to her sons and her daughters, she binds them the more closely to her interests. Her constitution whose legitimate operations produce these happy results becomes the rallying point of recoiling gratitude; and instead of jarring and contention without end, union in the truth and peace, as its blessed effect, must fill our Zion with joy and gladness. We pray this General Assembly to sustain her own Board of Missions, by solemnly enjoining upon all the churches to contribute to its funds, and by rescinding the resolutions formerly passed, which recommended to their patronage "The Home Missionary Society.

V. Your attention is now invited to another part of the same system. Before youth looking forward to the gospel ministry can be properly licensed and sent forth, they must be educated; and efforts have been already made in this cause worthy of high commendation. Nor have we any thing to object against efforts either to prepare or to send men to preach to the destitute at home or abroad. Both these causes we desire to see prospering. For both we have labored and prayed, and for both we will continue to labor and pray. But then we desire to see them prospering consistently with regard to the truth and purity and integrity of our own church. The great burden of ministerial duty is to enlighten and save the world. And no obligation more sacred and solemn lies upon them, than that of training the heralds of the cross who are to bear the banner of her faith in triumph round the world. Let the church give good heed to this great concern, and the work of salvation will go on; let her neglect this, or do it in a careless manner, and the wheels of the gospel chariot must move heavily, stop, perhaps retrograde.

Now the question before us is, to whom shall this most sacred and solemn duty be entrusted by the church? Shall she do it herself, with her own hands? or shall she throw it into the hands of a body, self-created, and in no sense amenable to her ecclesiastical tribunals? a body which may change in half a generation, and train her sons to her own destruction? This is the question we would press upon your consideration: and we would most respectfully suggest, that no church can be safe—safe in her docrinal standards—safe in her ecclesiastical policy—safe in her financial operations—safe in the independence of her ministry, if that ministry are dependent upon an independent foreign body; and especially, if their houses and lands, their libraries and furniture, are under bonds. Without any impeachment of motives, or imputation of extraordinary weakness, we beg leave to repeat "A gift blindeth the eyes," and to refer to the course of remark under the preceding item.

Similar collisons occur here also. Your agents are met in the field by the agents of a society beyond your control. They are often beaten off the ground, and the six or seven hundred young men under the care of your Board of Education are reduced to a precarious dependence: whereas, did the church in her highest ecclesiastical court, stand forth in her own defence, her treasury would overflow, and all these collisions and conflicts of varied interests would cease; whilst her own funds would go to her own sons, and not, to their prejudice, for the maintenance of those in other churches, who are never expected to aid in building up Zion. We pray and beseech this reverend body to sustain, by all the weight of its influence, the education cause of our own church.

VI. In the apprehension of your memorialists not a small proportion of the evils which distract our Zion have grown and do still grow out of "the plan of union" adopted in 1801. We say nothing here of the wisdom of that measure at that time, nor of its constitutionality. We know that it was the work of wise and good men. But we must be allowed to express the opinion, that *now* it leads to alienation, contentions and disorders. For proof of this we have only to refer to the minutes of preceding General Assemblies. It is notorious that very painful conflicts have occurred in the Assembly on this very subject. Brethren had long occupied seats in this body, who were not ruling elders, and never had been Presbyterians, and, it is believed, never intended to become Presbyterians. Nor was this evil remidied without a long and arduous and painful struggle. Under the perfect conviction that peace will never dwell with us whilst the jarring elements of this discord exist together, we beseech this Assembly to annul that act; and for the simple additional reason that the terms of compact are not complied with by our congregational brethren.

In proof of this we allege that "the plan of union" contemplates the existence of a Congregational Association and of a Presbytery on the same ground; whereas we apprehend the facts generally to be otherwise. The Association retains its essential character as such, but is called a Presbytery. Congregational ministers change simply the name, without ever adopting sincerely the Confession of Faith of this church. So far from such adoption, the Presbyteries of Grand River and Portage, on May 1, 1822, adopted a confession of faith for their own churches. And although a subsequent General Assembly ordered the formula of questions in our book to be propounded to all the members of these Presbyteries, yet your memorialists have reason to believe, that it some instances, they were not answered affirmatively at all, and in others with express reservations.

Again, That plan of union provides that every mixed congregation shall appoint a standing committee; "And provided that the said standing committee of any church shall depute one of themselves to attend the Presbytery, he may have the same right to sit and act in the Presbytery as a ruling elder of the Presbyterian church." Yet we have reason to believe that members of churches often sit in Presbytery, who are neither ruling elders nor committee men; and we know, such have occupied seats in the General Assembly. This is an open infraction of the "Plan of Union." Hence we can perceive no obligation binding the Assembly to adhere to a conventional agreement that is practically violated by the other party, and we pray that it may be formally annulled.

VII. Our next grievance is of similar character, viz: The Plan of Union and correspondence with the Congregational Associations of New England, and with other churches. It is true, that the relinquishment of the right of voting in the General Assembly has removed part of the evil. No longer now can our constitutional order be voted down by brethren opposed to it in profession and principle. Still, however, against this union there are serious objections.

It gives weight in counsel and debate, which may command votes, to persons who belong to our society, and who may have a sectarian purpose to answer by taking a particular side. Such things some of us have seen on the floor of the Assembly.

Besides, the whole matter is unconstitutional. The General Assembly never had the power of granting a seat in this house to any person.—(Form of Government, Chap. XII., ii.) "The General Assembly shall consist of an equal delegation of bishops and elders from each Presbytery." Nor does our constitution recognise any other mode of acquiring a right to a seat here. This is a delegated—it is a representative body, and in the very nature of delegation, unless the delegates are *expressly* empowered to delegate others, they *have* no such power. Our constitution knows no such anomaly as representatives transferring the power of representation to others.

We humbly conceive that our Book (Chap. XII., v.) in conceding to the Assembly the power of "corresponding with foreign churches on such terms as may be agreed upon by the Assembly and the corresponding body," does not contemplate the violation of the fundamental principle quoted in the preceding paragraph, by granting seats in this house to persons not delegated by any Presbytery. For if the assembly have the power of conferring a right to deliberate and vote, it may be so exercised as to bring the church under foreign dominion. Against all this the constitution presents an insuperable barrier in the 6th section of this chapter, where the Presbeteries reserve to themselves the exclusive power of establishing any constitutional rule. Every regulation affecting constitutional principles must be referred to the Presbyteries, and be by a majority of them adopted, before they can be admitted as binding. This in reference to the "Plan of Union" has never been done. Now, clearly, this power of granting seats in the Assembly, vitally affects the constitution, which ought not to be sacrificed either to expediency or courtesy.

Hence, with all due respect and affection to the good brethren of other denominations, we pray this General Assembly to restore the Constitution, by repealing the act which assumes this stretch of power.

VIII. Finally, As the object of ecclesiastical order is *truth*, in the belief, love and practice of it; and as "to the General Assembly also belongs the power of bearing testimony against error in doctrine," your memorialists would humbly call your attention to the present state of the church in this behalf. There is nothing worth contending for but *truth*: and, if we are not greatly mistaken, great and fearful inroads are made on the doctrinal standards of our church: and that too not in reference to matters of minor consequence, but in the very fundamental principles of the gospel. One alarming feature of the errors against which we would earnestly entreat this General Assembly to lift up a strong testimony, we beg leave to present. It is their systematic arrangement. Did a solitary individual here and there, in cases few and far between, touch upon a single insulated position that is false, and maintain it even with pertinacity, it would not afford ground of serious alarm.—But the case is far otherwise. The errors abroad in the church are fundamental, vital and systematic. The maintenance of one involves the whole, and must lead a logical mind to embrace the system. Now the system appears to your memorialists to lead directly towards Socinianism. This language may seem harsh and severe. Alas! dear brethren! it is the harshness of love, and the severity of truth. It is not pleasant for us to entertain such an opinion; but with our eyes and ears open, it is impossible to avoid it. The evidence rushes upon us from the pulpit and the press, and we have no power of resistance. That which the understanding clearly perceives, the mind, with its fondest desires to the contrary, must believe. It is painful for the convicted sinner to believe that his soul is exposed to the wrath divine: it is painful for us to believe that our brethren are departing from the foundations of gospel truth. But a dark hour there often is before the bright dawn of heaven's cheering light upon the soul benighted; may we hope from the action of this venerable body a return to the pure light of scripture truth, and a strong testimony against the errors that overturn our constitutional standards?

Another alarming feature is the boldness and pertinacity with which the very existence of these errors is denied. To this General Assembly it would not be information, were we to state that the same system of error had been characterised by the same wily policy in every age of its appearance in the church. It has ever been its course at first to assume a mask, and clothe itself with zeal as a cloak. This strong feature of the modern singularity indentifies it with the ancient heresy.

It is not our purpose at present to go into a *discussion* of the doctrines, nor yet to adduce proof of their existence in our church. The evidence of this is as clear as the evidence of your existence in this house to-day. The teeming press and the groaning pulpit proclaim it. It may be proper to present an outline of the system. Thus,

1. The doctrine of Adam's federal headship, or representative character, is denied.
2. The doctrine of original sin is denied.
3. The doctrine of the imputation of Adam's sin to his posterity is denied. The rejection of these necessarily lead to
4. A denial of the doctrine of Christ's federal headship or representative character.
5. A denial of the imputation of his righteousness to the believer as the essential procuring cause of his justification.
6. A rejection of the true, proper, vicarious nature of the atonement of Christ; and holds up his sufferings—his tears and groans and anguish and death—as a mere exhibition; a show unmeaning, for a purpose not in accordance with the revealed truth. Thus the daughter of Zion searches in vain, in the luxuriant garden of these errors, for the beloved of her soul, and in the anguish of her disappointment exclaims, "They have taken away my Lord, and I know not where they have laid him."

But these errors do not terminate in simple negation. Another system is substituted in room of the gospel thus rejected. It is the system of human perfectibility. Thus,

1. The doctrine of human ability is held, involving the principle, and gratuitously assuming it as true, that man's moral obligations are measured and bounded by his present ability to meet all the requirements of God's law.
2. Accordingly, the necessity of the agency, the omnipotent agency of the Spirit of God in the conversion of the soul, is denied; and conversion is affirmed to be the work of the creature. Man regenerates his own soul. The Spirit's agency is that of mere moral suasion. Regeneration is simply an act of the mind; the first in the series of holy acts. Faith is an act of the mind, and nothing but an act of the mind.

Now, reverend Fathers and Brethren, we humbly conceive that this is "another Gospel;" entirely and essentially different from that laid down in the Bible, and our Confession of Faith. And we do most solemnly and sorrowfully believe, that unless the Spirit of the Lord raise up a standard against it, it will be followed in our church as it has been elsewhere, by the entire system of Pelagianism, and ultimately of Socinianism. If the atonement is not essentially vicarious and penal, why demand a *Divine* Redeemer? If an *exhibition* is all that is required, why not hold up Stephen or Peter, or Paul, or John Huss or John Rogers? This tendency towards Socinianism we think is plainly manifested in the denial of the eternal filiation of the Son of God.

Again, if the Spirit's work is merely a moral suasion, why a Divine and Almighty Spirit? Must not the mind which denies the necessity of an omnipotent influence be strongly tempted to disbelieve the existence of an omnipotent agent?

That we are not mistaken in our opinion of the tendency of these doctrines, we think is proved by the fact, that Unitarians do claim affinity with them, and express their own unfeigned satisfaction at the prospect of a rapid increase of liberal principles.

And now, dear Brethren, we approach the termination of this long memorial. We have, perhaps, been tedious. It is because our heart is full of sorrow; and sorrow finds a momentary relief in pouring forth even unavailing complaints. But ours is not a hopeless sorrow. We believe that Jesus died and rose again, and we know that his Truth, though borne away, iusulted, and forlorn, into the dark shades of a vain metaphysical philosophy, will yet break forth, and dispel the gloom by which we are surrounded, and send through our hearts and our churches the light of life and the consolations of love.

In pressing our petition for redress of all the grievances we have enumerated, and such others in regard to measures as the wisdom of this General Assembly may select, we entreat you to turn your eye upon the aspect of the world. Lo! what an inviting field for benevolent enterprise. And is there a body of believers in the whole church militant, invested with so many of the qualifications to enter it, and gather the rich harvest of glory to our divine Redeemer, as the Presbyterian church? The position of our country points us out—the position of our church points us out—the position of the world points us out—the voice of unborn and unsanctified millions calls us to the conflict—the Lord of Hosts himself has gone down into the plain before us, and chides our long delay. Now we ask, Brethren! what causes this long delay? Why, when the armies of the living God begin to consolidate, and himself gives the watchword, "*Truth* and *Victory*"—oh! why this delay? Ah! there is division in the camp! "There be some that trouble us." *Innovation* distracts our counsels alienates our affections, turns the sword of brother in upon brother, and the Master's work remains undone. Do you ask, how shall the evil be remedied?" We reply, 'Let this Assembly come up to the work of reform. Let them establish the ancient landmarks of truth. Let them unfurl the banner of the Constitution. Let all who cannot fight under this, grasp the standard that suits their own views; put on their own approved armor; descend into the plain, and stand or fall to their own Master. We pledge ourselves in the face of High Heaven, the real Presbyterian church will not shrink from the conflict; and though our earthen pitchers may be broken, our lights shall shine, and "the sword of the Lord and Gideon" shall turn the eye of a gazing world to that point of the field where victory perches on the Banner of Truth.

Venerable Fathers and Brethren, we are done. With you and God and Christ and his Spirit we leave our cause. That He may direct all your counsels in this behalf to his own glory and the church's good, is the sincere prayer of your humble memorialists.

Pittsburgh, May 20th, 1835.

ORIGINAL COMMUNICATIONS.

FOR THE CHRISTIAN REGISTER.

CHRISTIAN PRINCIPLES FOR THE PEOPLE.

NO. XIV.

SERIOUS ADDRESS TO PARENTS.

(*Continued.*)

How is the case of children, who profane the Sabbath, whom their parents allow to spend this holy day abroad in idleness and pastime? Having formed no habit of worshipping their Maker in his temple, no habits of religious reading at home, they are seduced into the society of the profane and abandoned. They grow up to manhood ignorant and depraved. They come into life without principle, without respectability, without any sense of reverence to their Maker; God is not in all their thoughts; they communicate the same character to their families; and they die as they have lived. Now if your faith is a rational faith, if your state is a probationary state,—and the veracity of God himself is pledged for the truth of both assertions,—to me this conclusion seems to be irresistible, that you enter eternity with the same dispositions you have formed and cherished on earth.

If this belief produces the most melancholy presentiments, when you look around you and behold, if not the mass of the community, at least no inconsiderable number in a state of this moral reprobation,—wretched themselves, a nuisance and contagion to society, and hurrying with dreadful impetuosity to the doom of judgment and retribution,—what should be your emotion? As compassionate beings, you will do them all the good in your power. Especially, let your own example be salutary. Let it be seen, that as for you and your houses, you will serve the Lord; that you will worship him in your families, worship him in the sanctuary, and remember the Sabbath day to keep it holy. If you compassionate the condition of others, have compassion on yourselves: let not indifference to religion, let not deadly insensibility to eternal things, form your prevailing traits.

The present age, blessed be God! is an age of religious inquiry. If your worldly pursuits claim six days of the seven, and these are by no means to be neglected, let the Sabbath at least be devoted to religious improvement; to improvement of the tender minds intrusted to your care; to improvement in knowledge of the Bible, and of your duties to your Creator. This seventh part of your probation,—do not slumber it away in sloth and stupidity,—do not indulge a state of mind, that may be called equivocal existence. Make it the Lord's day in reality. Read no book, indulge in no conversation, perform no action, inconsistent with its sacred character,—none which you would shudder to do in the presence of the Omniscient and Almighty. In this manner you will not live for yourselves alone, you will live for your children, for the rising generation, for posterity, for God, and your own soul. You will give good impressions to those, in whose welfare you are most deeply interested.

Were a friend to suggest to any criminal father or mother, that they were training up their offspring for the state-prison, the gibbet, the gallows, and final perdition, they would consider the suggestion as harsh and unkind; they would perhaps be inflamed with resentment, but the truth of the admonition, I fear, would not be the less undeniable and even prophetic. How many in this country,—this country indulged with gospel light,—are training up for these very ends! Some for idleness and poverty; others for crime and suffering; some for the gallows, more for the state-prison, and alas! how many for the doom of an awful retribution! Would you escape such calamities yourselves? Would you shield your children from a fate so dreadful?

Observe, then, the solemn injunction of inspired truth: withhold not correction from your children. Preserve their souls from destruction. Be alive to consequences. If such *are* the consequences, that proceed from irreligion in yourselves, and from neglecting the charge which the Creator has committed to your keeping; if the way of the wicked must be as darkness, infamy and death; I intreat you to foresee the evil, and by seasonable correction save your children from ruin. All government, deserving the name of government, must be effectual. The government of God is perfect; and every infringement of his law he visits with the inevitable penalty annexed. The government of man must be effectual;—the government of a nation, of a state, of a city, of a town, of a family, of a child. I would say to a parent: never give to that child an improper command; but when once the command has passed your lips, see that it be immediately performed. Show yourselves in earnest. Suffer no hesitancy; suffer no lingering compliance; admit no reasoning the case. While your child is immature in reason, you occupy the place of his reason, and to you is committed the awful responsibility of forming his temper, his mind, his character.

(*To be concluded next week.*)

FOR THE CHRISTIAN REGISTER.

PUBLIC INSTRUCTION OF PRUSSIA.

It is now about two years, [July 1833] since the Edinburgh Review made our reading public acquainted with Cousin's Report of the economy and spirit of popular education in Prussia, and that some of the most philanthropic and public spirited minds among us began to suspect that the provisions made by law and opinion, for the common culture of intellect and morality in our country, were not exactly of the quality which is worthy of an intelligent and moral people. The education which developes the greatest portion of the collective mind of the people; which furnishes that mind with the best principles of action and of judgment; which best instructs all the faculties, and most abundantly multiplies those resources that form the purest happiness of men, in the retirement of the heart, and in all the relations of life, public and private—which cares for all, and provides for all—which sacrifices no portion, but cherishes the whole of the political family without exclusion, loss, or injury to any class of the community, is the fit education for a republic. In the constitution of this republic it is assumed that men being born equal, are entitled subsequently to consideration and improvement, and civil privileges, which perpetually assert the unalienable and immutable value of the human being as a member of civil society.

The natural equality seems to be nothing but being born to equal wants and equal ignorance. We know that human beings coming contemporaneously into life, remain equal only so long as their capacities of intelligence, and of affection and action are alike cultivated, or have similar opportunities of natural manifestation. In the course of time one susceptible infant become man, is signed and sealed to perdition, and another, who first saw the light on the same day with this victim of evil influences, is crowned with honor and glory. In ripe age, one becomes the inmate of a prison, and the other, the interpreter and voice of law, and, perhaps the very personification of wisdom and justice, utters the sentence which sends his brother there. This difference in men, born with the same external functions, and all other differences less remarkable, may be inherent, or derived from circumstances, but this influence of early instruction, and the public institutions must make up a large amount of effective cause why such striking disparities exist among them—disparities of worth and of happiness so mul-

tiplied and so pitiable, that no benevolent and wise man can fail to enquire—Are there no preventions for this moral want and misery, from its greatest to its least inflictions, that positive provisions can reach? Provisions that necessarily include every class of minds in moral care; that afford principles of virtuous conduct, and knowlege of human obligations; and that exhibit demonstrations of God's providence to every unformed and opening intellect as freely as God affords food and air for the sustenance of the animal body, have never been offered to any people by the public will, and by *adequate instruments*—by which we mean books and instructors—till the enlightened nation of northern Europe of which I have spoken, gave them to all her children, and adopted direct methods and means for the renovation and building up of the righteousness and knowledge, whose revenue is better than silver, and which we, in regard to our peculiar circumstances and institutions, can less dispense with than any people upon earth.

All enterprises of philanthropy appear to me small compared with this of Cousin in behalf of the French nation. I admire Peter of Russia for his noble effort to civilize his barbarians—and am delighted to see a sovereign prince lay aside all the paraphernalia of state, and with his own observation learning the useful arts of cultivated men, that he may thereby improve the condition of his own uncivilized subjects; but Cousin's admirable patience in investigating the whole machinery, detail and operation of the Prussian schools—his careful examination of every book of elements, and his amiable consideration for the schoolmaster humbly employed in this service; the minuteness, comprehensiveness, and variety of his observations upon all the exertions of mature intelligence employed upon unformed ignorance, among the most obscure of the human race, for the benefit of others as humble, and more neglected than they, has in it a condescension, and forgetfulness of his own eminence, and is a service of patriotism considering its aim, its possible application, and probable results, that fills me with admiration and love for him surpassing that with which I can regard any similar philanthrophist. I honor inexpressably this service of a philosopher, whose benevolence is so beautifully and extensively commensurate to the great and profound capacity of his intellect.

The same apprehension of means to exalt and serve society marked the efforts of Cuvier in behalf of the French nation. "The *schools for the people*," says his biographer, "attracted his attention in all countries, and were to him an unceasing theme of meditation. The improvement of the human mind and of morals was his sole and real ambition"—"He believed that instruction would lead to civilization, and civilization to morality, and therefore that primary instruction should give to the people every means of necessary knowledge.—All the minor schools of France were objects of Cuvier's earnest solicitude." He saw that speculations upon the capabilities of mankind are of little use without practical efforts in their behalf. "He could not read a book, which *taught nothing*," says Mrs Lee's Memoir, "without feeling the greatest irritation," and so far did he carry his patient investigation that he examined the minutest details of elementary works designed for the use of the young, and "directed the construction of maps for the public schools, himself coloring the models." "It was his usual habit, as he ate his breakfast, to look over the books designed for the primary schools sent for his inspection."—"The facility with which he placed knowledge within the reach of others was one of the most precious gifts with which Providence had endued him."

I have cited these two extraordinary men as the active promoters and helpers of popular education, because it appears to me, that the most distinguished literary and scientific persons in this country disdain similar services. Each labors in his own sphere—in his college, or for his science, and his system; and each has his own public, his elect people, for whom his discoveries, his experiments, and his theories are designed. We have comprehensive teachers of theology and of intellectual philosophy—we have men burning with political party feeling, and serving in their station with zeal—we have men earnest for peace, and for temperance and for breaking the bonds of slavery—we have men projecting deeds of great mercy to far off places—we have friends of learning, and benefactors of learned institutions—we have lovers of the whole human race and of Christian truth; but we have not men who are great scholars, and philosophers, and critics, and who yet believe in the power of universal instruction to diffuse universal light, and who desire by their efforts, to carry that light into dark places. We have not men willing to study in detail the means of making the next age wiser than this—men willing to compare the means we use to cultivate the common mind with those we do not use—men who wish to do good as they have opportunity, by correcting the miserable, insufficient, and perverted education practised in many places, and to raise and give a moral tone to that practised every where—men willing like Oberlin to construct books of science for the most untaught; and men like Felix Neff watchful to learn how moral sympathy may be inculcated along with physical truth. We have not men like Cousin, who regard it to be the highest duty of a legislator to provide such knowledge for a whole people as shall make them worthy to be free, and not only to announce the principle of public education, but the method which shall connect religion and morality, and the right use of reason, and the best discipline of it in the same great institution for the common benefit. Such a service as this our circumstances call for, and all other philanthropic enterprises are inferior to it. Partial efforts for the melioration of society are new cloth upon old garments—the vesture is not changed; the cumbrous, the insufficient—the antiquated—the useless still cling to us. It is wise to learn from great men and great nations, of every clime and every age, when they strike out any path of progress for the advancement of the human mind. The examples of Cousin and Cuvier are worthy to be imitated by any man—the most gifted, and most elevated among us; and the good Germans, who seek to cultivate reason, moral principle, and religious sentiment together, blending the Providence of God and his laws with their exposition of all natural laws, in accommodation to the most juvenile understanding in the humblest station of life, teach us a provident and enlightened care for the young, which we shall do well to practice, as they do, *by means of our common schools.*

(To be Continued.)

CHRISTIAN REGISTER.

BOSTON, JUNE 20, 1835.

BRITISH AND FOREIGN UNITARIAN ASSOCIATION.

The following letter from the Secretary of this Association to the General Secretary of the American Unitarian Association, has been handed to us by Mr Whitman, the late General Secretary of the latter, for publication. It does not pretend to impart much information of the state of the Unitarian cause in Great Britain, but it is interesting as a testimony of sympathy and an evidence of community of feeling between bodies of Christians remote from each other, and possessing most of their views of religious truth and duty in common.

London, March 23, 1835.

Dear Sir,—I have great pleasure in acknowledging the receipt of your letter dated the 20th January last, and in reciprocating every feeling, which it expresses, of desire to promote an intercourse and strengthen the union between the American and British Associations. Your letter was read to our Committee a few days ago; and they immediately resolved that a copy of each of the works in the first part of our catalogue should be forwarded to you for the use of the American Association. The works in the first part of the catalogue are those, of which alone we keep a stock. I hope they will reach you with this letter at least early in May, and be considered an earnest of our sincere goodwill and sympathy. We should be obliged by a complete series of your tracts in return, and one or more copies of each tract when issued, and according as the same can be conveniently sent or spared. We have been much interested by your account of the plan, condition and prospects of your association; and I earnestly hope that you will continue from time to time to send us intelligence of your proceedings, and of the nature and result of efforts for the diffusion of our common faith.

An examination of one of our annual reports will give you more information respecting the constitution and character of the B. & F. Unitarian Association than I could possibly convey by any attempt to do so in a letter. It is evident that there is considerable difference in the machinery, the laws of membership, and the modes of operation of our two societies. We do not regularly publish tracts written specifically for our association. Our plan is rather to adopt upon our catalogue such books and tracts as it is desirable to keep constantly before the public and occasionally to reprint those articles of superior value; of which no bookseller would take the risk and trouble.

Our constitution is explained in a great measure by our history and position and embraces three departments—1. the support and spread of Unitarian Christianity by the employment of missionaries and pecuniary aid to weak congregations—2. the book and tract department; and 3. the protection of the civil rights of the Unitarians. Our efforts for usefulness are regulated in each of these departments by our means and circumstances.

Like you we look to our annual meeting as a principal course of good, and I consider the discourses which are preached before our society and which are generally published as of special value to our own body and beyond it. You will see by our report the amount of our income and the manner in which it is disbursed. Experience has been and will be still more our teacher. I believe that instead of a number of small pecuniary grants to weak congregations and societies; we shall more and more endeavor, as we have done in the case of Edinburgh with signal advantage, to support and place in a strong position, an efficient agent of our doctrines and religion. At the time Mr Ware first mentioned that plan of appointing a general agent, which ended in the choice of yourself in that character, on the part of the American Association, it occured to me that a similar plan might be very useful amongst us. It will not be the first good hint that we have received and acted on from America.

You will observe that a very considerable portion of our income goes to the support of Wm. Roberts—and Unitarian Christianity at Madras. Under this head may be considered also the maintenance and education of Joseph Roberts at York—who is intended to act as Missionary in the East. I mentioned to Mr Ware in my last letter that we should be very glad to have your assistance and cooperation in this important object. You will find every information relative to it in our reports. We look upon William Roberts' labors as highly interesting and valuable.

A considerable sum has lately gone in warding off an attack upon the endowment of one of our chapels; but without success. It has been decided by one of our courts of law that a trust founded "for the worship of God" at a time when most of the Presbyterians were trinitarians, must necessarily mean *trinitarian worship*; and consequently the Unitarians must be excluded from the benefit of it. You know nothing of this. It is a species of persecution, which, the orthodox or independent dissenters, a body of increasing power in this country, are endeavoring on all sides to exercise against us. But it will probably do good to us and them. Already there are signs of division in their camp. Many do not approve their proceedings. They are becoming a more inquiring body; and will be affected by the increasing lights of the times.

Altogether we stand in a position very different from yours. The established church in this country makes it a point to cover us and our proceedings with as much obloquy as our personal, intellectual, moral and religious standing will permit.—The strong tide of aristocratic and high church influence and prejudice is against us, and sometimes, as we cannot stem it, we are contented to watch the torrent from the bank.—Meantime it gives us pleasure and satisfaction to hear from your land of civil and religious liberty the voice of encouragement and sympathy; and to know that our sentiments are appreciated and shared by some of its most active intellects and purest hearts. I am, Dear Sir, on behalf of the association, with much respect,

Very faithfully your's,

Edward Tagart.

ASSOCIATIONS AUXILIARY TO THE A.U.A.

We received from the General Secretary of the A. U. A. the Reports of the Taunton and of the Providence Auxiliaries, in the midst of a crowd of other matters, and were unable at the moment to give them the attention to which they are entitled.

TAUNTON AUXILIARY.

The First Annual Report of the Board of Managers, by their chairman, Hon. J. M. Williams, recognizes as the objects of the society "the diffusion of the knowledge and the promotion of the interests of pure Christianity;" to be secured "first by freeing the mind from error and enlightening it with truth; secondly, by sanctifying the heart by pure affections; thirdly, by regulating the life by the influences of deep and abiding Christian principles."

The Report claims for the Association only the merit of humble endeavors to ascertain and propagate the truth. The language of it is—"We feel too sensibly the weakness of our own minds, to assume the responsibility of controlling others. We would not dogmatize or dictate, but we would persuade and reason, and promote and encourage inquiry. We would speak the truth in love, and search the scriptures with humble and teachable dispositions."

The sanctification of the heart by love, that love to God and love to man which is the fulfilling of the law; and the regulation of the life by the influences of pure, deep and abiding Christian principles—are topics presented in the Report with a spirit of charity and meekness, and at the same time with suggestions of motives for beneficence in action, which do not tolerate mere passive goodness.

PROVIDENCE AUXILIARY.

The fourth semi-annual meeting was held April 23d, in Westminster church, John Howland Esq., President.

The Report of the Board of Directors states that the association consists of 164 members; that the Directors have met monthly not without advantage from social intercourse, though the business and objects of the society have always been paramount.—The Association have resolved to hold monthly meetings of its members and others for familiar discussion of religious subjects. Besides the annual subscriptions for tracts, the Association have made such progress in contributions to the fund for the support of the General Secretary that the Directors expected to be able to appropriate one hundred and fifty dollars for the then current year. Some of the subscriptions are annual, and some for a term of years;—the whole amount being equivalent to a principal sum of $2500.

The Report pays a grateful tribute to the industry and good influences of the General Agent.

While the Directors, in their Report, show by facts that they and the Association have not been remiss, but far otherwise, they lament that the numerical strength of their association is stationary, and its influence less extensive than it should be. They have pleaded the cause of the Association with great ability, and we hope it will prove with corresponding success.

The Theological School at Cambridge is not overlooked in the wishes and prayers of the Providence Association. And while the other objects of the society have been laudably pursued by one sex, "the ladies of the religious societies, with a commendable zeal, have, by the united labors of their hands, already contributed considerable sums for the School, and are constantly adding to them." The Directors conclude this part of the Report by expressing a wish that this school may be a leading subject of the care of the Association. "On whom does a greater obligation rest to furnish the means of properly educating our clergy than on those who are satisfied with nothing at their hands short of the first talents, the profoundest research, the highest powers of eloquence, and the strictest devotion to their various and ardent duties?"

This Report is highly honorable to the Association from which it proceeds, and to the great cause which it has done so much to sustain.

GENERAL ASSEMBLY OF THE PRESBYTERIAN CHURCH.

It may be that some of our readers think that we give more room to an account of the proceedings of this church than is due; but it should be remembered that it is a powerful body, whose influence is felt in a greater or less degree through the whole country; and no one who wishes to be acquainted with the doctrine and discipline of our ecclesiastical establishments, can be indifferent to what is going on in this.

We left the Assembly at Pittsburgh, in last week's journal, with much work on hand, to all appearance. The New School men were consoling themselves with great hopes of success, in consequence of the re-election of their general Secretary, and of the favorable Report on the "Londonderry Overture," condemning the "Act and Testimony," which sounds such a fearful alarm against heresy, and which, backed by incessant zeal, has doubtless been working much to the prejudice of New Divinity during the last year. The face of things is changed; the "Old School" has triumphed, and the troops of the New are routed at almost every point.

The Report of the Committee on the "Memorial of the Convention," which memorial we have placed on our first page, was presented by Dr Miller the Chairman, on Monday 1st inst. In the preamble, the committee profess to "exclude from their view all those principles which result from the wishes and views of different parties in the Church, and to take for their guide simply the word of God, which they consider the only infallible rule of faith and practice; and those public formularies, [composing another infallible rule of faith and practice] by which Presbyterians have solemnly agreed and stipulated with each other to be governed in all their proceedings." The preamble runs smoothly, and does credit to the ingenuity of the committee; but we proceed to the pith and marrow—viz. the resolutions.

The first resolution, in opposition to previous Assemblies, allows each Presbytery the right to examine, and consequently to receive or reject a minister recommended by another Presbytery.

The second resolution secures to every judicatory of the Church the right to pass judgment upon any printed publication which contains pernicious doctrines, and to warn the churches against it, without arraigning the heretic who composed it—and "whether the author be living or dead, in the communion of the Presbyterian church or not." The principle of this resolution we suppose is taken from the *Index Expurgatorius* of the papal church, a church for which the Presbyterians have of late shown such tender concern.

The third resolution denounces the Synods and Presbyteries formed on the principle of "Elective Affinity," that is of sympathy among the members, instead of geographical boundaries.

The fourth, fifth and sixth resolutions are results or corollaries of the preceding, and relate to new organizations of certain Synods and Presbyteries.

The seventh and eighth resolutions annul on the part of the Assembly the union formed with the General Association of Connecticut, in 1801, and asks the concurrence of that Association.

The ninth resolution,, with a stretch of liberality which conflicts with the principle of total exclusion of congregationalists from sitting in the Assembly, recognizes a correspondence with congregational churches, and deems the visits of delegates from them not only safe but salutary, as they are "now divested of the voting power."—Very complimentary!

Some of the preceding resolutions are accompanied with reasoning and reflections, such as they are, which we have thought it unnecessary to copy. We give the tenth and last resolution entire.

While this General Assembly has no means of ascertaining to what extent the Doctrinal Errors alleged in the Memorial to exist in our church, do really prevail, it cannot hesitate to express the painful conviction that the allegation is by no means unfounded; and at the same time to condemn all such opinions, as not distinguishable from Pelagian or Arminian errors; and to declare their judgment, that the holding of the opinions referred to is wholly incompatible with an honest adoption of our Confession of Faith. That this is the case will be doubted by none who impartially consider the statements of that formulary contained in ch. vi. &c; which statements must be interpreted in their plain, obvious and hitherto acknowledged sense. Against the doctrinal opinions, therefore, above alluded to, the Assembly would solemnly lift a warning voice, and would enjoin upon all our Presbyteries and Synods to exercise the utmost vigilance in guarding against the introduction and publication of such pestiferous errors.

This is true Presbyterianism, and who can wonder that the *new men* quailed and cowered, and ran from the field without being able to show honorable wounds in front. They will never attempt to rally again, and encounter the veterans at such unequal odds.

The tenth resolution passed without resistance. The strength of parties was determined by the result of the first, which passed by a majority of more than fifty votes. There was some sharp shooting, and an attempt to outgeneral the majority and to effect a diversion in their ranks, but it did not succeed, and Mr Stewart, a ruling elder from Illinois, the *Davie Crockett* of the Assembly, with a full foresight of the issue, said he hoped the resolution (first) would pass. "I came here," said he, "with a strong desire to have the Assembly stay together, but I have altered my mind. I hope the Assembly will never come to Illinois. I don't wish to cast reflections, but I think the devil must have been highly pleased with what is going on."

We here close this humiliating sketch of the proceedings of one of the largest ecclesiastical establishments in the land, so far as the proceedings respect theological doctrines, and measures growing out of diversity of doctrinal views. If the doctrines embraced by the Presbyterian Church are infallibly right, as they are contained and expressed in its "Standards," and if it is infallibly right to make its ministers swear obedience to the very letter, then the triumph of the majority should be chanted in heavenly *pæans* throughout all Christendom. But these are the true matters at issue, and can never be settled by numbers—can never be settled at all, in this world, unless we have a new revelation from heaven. "How large a majority," (once asked an eminent congregational minister, in severe irony) "to change a truth into a lie, or the contrary?" And yet the majority of the Presbyterian church talk as familiarly about certain specific "doctrinal errors," "Pelagian and Arminian errors," and "pestiferous errors," as if they enjoyed a monopoly of all wisdom, and all knowledge, and all truth, and felt it a solemn duty, as God's vicegerents, to "condemn all such opinions," as destructive; as if the contrary truths were fixed once for all by their catechisms and formularies, and they had now nothing to do but to prate about their infallibility.

There are several other matters of a more general nature, in the doings of the Assembly, which we must now pass over; to some of these we may recur hereafter.

AMERICAN UNION

For the Relief and Improvement of the Colored Race.

The proceedings of this society at the public meeting on the 26th ult. are printed in a pamplet for distribution. We have already given the substance of those proceedings, and now merely copy from the publication before us the names of the officers of the Union, a complete list of them not having before been announced.

Hon. William Reed, *President.*
Vice Presidents, Hon. Stephen Van Rensselaer, Rt. Rev. Alex. V. Griswold, D. D., Hon. Roger M. Sherman, Rev. Nathan Lord, D. D., Hon. Theodore Frelinghuysen, Rev. John Wheeler, D. D., Rev. Francis Wayland, D. D., Rev. Elijah Hedding, D. D., Hon. Sidney Willard, William Ladd, Esq., Gerrit Smith, Esq., Benjamin Silliman, L. L. D.
Rev. Jacob Abbott, *Recording Secretary.*
———, *Corresponding Secretary.*
James Haughton, *Treasurer.*
Executive Committee, Daniel Noyes, B. B. Edwards, E. A. Andrews, Charles Scudder, Henry Edwards, Joseph Tracy, Samuel M. Worcester.

The office of Corresponding Secretary (which embraces the business of general agent) is not yet filled.

BOSTON AUXILIARY.

There was a public meeting of the Auxiliary Society, by adjournment, on Monday evening last, at the Temple, for the purpose of bringing forward again the leading purposes of the Union, and inviting the co-operation of the citizens. Mr E. A. Andrews was in the chair, and Mr J. A Palmer officiated as secretary.

The audience was large and was first addressed by Rev. Dr Fiske, President of the Wesleyan Seminary in Connecticut. After a few prefatory remarks he introduced the following resolution.

Resolved, That in every specific enterprise of benevolence, it becomes an enlightened philanthropy carefully to consider not only the particular condition, but the social relations also, of those whose good is designed: and in view of these, the measures pursued should be wisely adapted to the end proposed.

We must content ourselves with reporting very briefly the remarks with which he supported the resolution.

As in all great benevolent objects, so particularly in those of a complicated kind, he said, much caution is requisite. Sympathy, high wrought sympathy, is not always philanthropy. However connected, they are not the same; and if we suffer ourselves to be carried away by our feelings our good purposes may be defeated. The present, it was remarked, is an age of feeling, of *ultraism* in measures. Philanthropy is awake and active; the objects are various, and pursued with zeal. This is well, for the world has slept too long. But reason is necessary to control feeling. It is an error to suppose that philanthropy is measured by feeling alone. Strong feeling may exist even without philanthropy; this demands enlarged and liberal views. Excited feeling is liable to follow the multitude, to obey the majority, rather than the great law of benevolence, which regards the highest benefit of mankind.

If the scriptures gave specific rules for every case the work of benevolence would be plain. But they merely lay down broad principles, and leave us to compare and judge before action. The judgment indeed must sometimes be not only prompt, but almost instantaneous; but this relates to extreme cases, such for example as a rescue from peril, which, if not immediate, the effort is vain. But matters involving various interests require deliberate judgment. Such was the subject now before the society.

Dr Fiske regarded the colored population entitled to our most benevolent efforts for their good. They are men like ourselves; they are oppressed, injured, ignorant, degraded, disfranchised. How shall they be benefited? His heart responded to the exposition of the views of the society he addressed. But it is charged with delay. There are those who rush into action; but in this case forbearance is wiser, till the object is well defined, and the mode of action gives promise of success.

Prejudices exist against the blacks on account of color. It has been said indeed that this has grown wholly out of slavery. But is it certain that this would not otherwise have existed? Would the two races consent to dwell together on terms of perfect equality and reciprocity? Not if they continued distinct races. Our associations are formed in the nursery, in childhood, in the family. This is the foundation of civil and political relations, and if distinction is kept up in the domestic relations, it will be so every where. The prejudice from diversity of color may be innate and natural; a modification of taste stamped by the God of nature. He did not undertake to decide which race was the superior.

Respecting the modes of benefiting the colored race, Dr F., though a colonizationist, did not object to plans of relief and improvement here. The field is ample. In regard to the issue of slavery, he did not predict what it would be—whether amalgamation would take place—or whether in one portion of country the whites would fly and leave the blacks, and in another the blacks would depart and leave the whites. It is a solemn question—What can be done? If a wrong impulse is given which acts upon the slaves, the consequences may be most disastrous and fatal. It has been said, there is enough in this subject to make a wise man mad. If there is a tendency in the subject to produce delirium, how needful must caution be. It presents ample topics for popular declamation. The sympathy and feelings of people may easily be wrought up; it is easy to say this and that must be done and shall be done. But it is our duty to feel for all and act for all; and, while we are doing what we can, to look up to the God of all wisdom for instruction and guidance.

Dr Fiske's Resolution was seconded by Mr Hubbard and passed unanimously.

Rev. J. Whitman, having made a few introductory observations, offered the following resolution:

Resolved, That the claims of the American Union for the relief and improvement of the colored race, upon the affections and patronage of Christians and philanthropists, are strong and peculiar.

Mr Whitman remarked that besides the strong claims this Society has upon the public in common with similar institutions, it possesses some that are peculiar. It recognizes like others the spirit of the gospel, and the example of our Savior, by not confining our affections to our families and those immediately about us, but aiming widely at the relief and improvement of our kind. It has peculiar claims on account of its rational views of liberty, which it regards not vaguely, not so much valuable in itself, as a means of improvement. Our pilgrim fathers did not seek liberty as a mere abstraction, but as an instrument of spiritual culture and improvement. So in aiming to obtain liberty for the slave, it is not freedom merely, as a state or condition, that should be sought, but freedom for the sake of making them different, of doing them good. In all cases the cry of liberty is liable to make it valued as an end, instead of an instrument of good.

The views and plans of the *Union* are also philosophical. It does not start with a mere theory, to which every thing must bend. It pursues the inductive system, aiming to search into the evil, its causes and its remedies; to ascertain facts, and shape its action to the exigencies of the case in all its bearings. It would find out the state of the colored race in the city, how many there are, what is their present condition and how it may be improved. So in the slave states, it would learn by agents or correspondents whatever can be learned concerning the relation of master and slave, all the difficulties in the existing state of things and in the abolition of that relation.

The society would pursue its course with peace and humility as well as benevolence, and claims to mark out its own course, which God will bless if it is right. It would not waste its strength by continually proclaiming that it has found out the only right way of proceeding. Enough is known to begin its operations, and it would learn more.

Whatever prejudices there may be against the colored race as such, there is no insuperable obstacle to their gaining respect. If they respect themselves, and are industrious in their vocations, they do much to overcome prejudices. It is our duty to aid them in such efforts. But, on the contrary, by dwelling constantly on their degraded condition, we produce in them the feeling of degradation, without exciting their endeavors to rise above it. In the same way, we might bring into disrepute men of our own color in useful trades and occupations. The colored people like all others, must be taught, in addition to their devotion to the duties of life, to look for happiness within, springing from the cultivation of their minds and souls.

This association, continued Mr W., has a distinct opinion and purpose concerning slavery—that it is wrong and ought to be universally abandoned. It would approach the slaveholder himself, not with denunciations, but to learn the difficulties of the case, and if possible to enlighten and convince him on the great subject. Compare this with the temperance cause—denunciation has done little good, investigation followed with the diffusion of light and love has accomplished almost every thing that has been done.

The Association is accused of weakness. This remains to be determined. It is *not* weak in its principles, its objects are sufficiently specific and comprehensive and direct. *It* would give all its aid to the abolition of slavery in the quickest and best way.

Some persons, said Mr W. are yet hesitating what association to join, and doubting in regard to the good to be done. In this city and other large cities and towns much may be done, for the relief and improvement of the colored people; much may be done by supporting a general secretary and agent who shall procure information, impart light, maintain a correspondence at the south, and make the north and the *south* understand each other. No one has a right to neglect this subject, and to decline all exertion—no philanthropist or patriot. He has a duty to perform which cannot be shaken off.

The Rev. Mr Hague was expected to speak on the occasion, and was prevented only by the lateness of the hour at which Mr W. closed.

Several names were added to the Auxiliary, of which the whole number is not less than one hundred and thirty.

TAUNTON AUXILIARY.

A Society has been formed in Taunton, called the "Taunton Union for the relief and improvement of the Colored Race," and Hon. John M. Williams, chosen President; Hon. James L. Hodges, and Hon. Francis Baylies, Vice Presidents.

UNIVERSALIST CONVENTION.

This appears to be the second Annual Convention which has been held by the Universalist denomination in this Commonwealth.

The Massachusetts Convention of Universalists assembled at Framingham, Mass. on Wednesday 4th inst. and was organized by the choice of Hosea Ballou, Moderator, and John M. Austin, Clerk. The most important business before the Convention was the adoption of a Constitution; which, after a careful deliberation, was set up and established as the code of government for the Convention.—*Trumpet.*

Delegates were elected to attend the United States Convention of Universalists.

UNITARIANISM AND FRENCH PHILOSOPHY.

These are not terms which *we* have coupled together. *M. de Beaumont*, who so far as we know may have been qualified well enough for his commission to examine the prisons and penitentiaries of the United States, has undertaken to search into the deep things of the human heart, to scan the spiritual state of our citizens, and in regard to one portion, to unveil the dark hypocrisy which lies within. These are his words:

"The Unitarians are the *philosophers* of the United States. Public opinion in America demands that every one should belong to some religious sect or body, and Unitarianism is in general the religion of those who have none. In France, the philosophy of the eighteenth century attacked without any disguise, both religion and the ministers of religion. In America it labors at the same work, but is obliged to veil its operations under a cloak of religion. Its mantle is the Unitarian doctrine."

We subjoin a comment on this extract by the Editor of the Landmark.

We do hope that our Unitarian friends, for we will call them such, and there are among them many

for whom we cherish the liveliest interest, will be led to ask themselves frankly, are these things so? Is there any occasion for this opinion?

We can forgive the ridiculous credulity of the Frenchman, who has only recited a story which somebody told him. We can duly appreciate also the tenderness of the Editor of the Landmark; though it is impossible not to perceive the covert arrogance which he had not art enough to conceal, and the glaring absurdity which he was not wise enough to avoid. He asks each of his Unitarian *friends* to catechise himself thus. Am I assailing religion and its ministers? Am I so much a slave to public opinion, that I dare not do it openly? Am I such a hypocrite, that I veil this operation under a cloak of religion?—And this detestable character and arch hypocrite is asked to question himself in this way—*frankly*. Surely the Frenchman's commentator must *think* his Unitarian *friends* to be as great fools, as they are, in the Frenchmon's eyes, knaves.—Such a way of wooing *friends* is among the greatest novelties of this inventive age.

OLD COLONY.

It is plasant to find the descendants of the pilgrims devising and perpetuating memorials of persons and things which connect successive generations in sympathy with the first colonists in New-England. Two examples of this are found in the "Old Colony Memorial" of last week.

The first is the enclosure of the Forefather's Rock, by the water's side, on which it is known by tradition that the Pilgrims first trod, when they landed at Plymouth. The plan was furnished by George W. Brimmer Esq. of this city.

The fabric is a perfect elipse 41 feet in circumference, consisting of wrought iron bars five feet high resting on a base of hammered granite.—The heads of the perpendicular bars are harpoons and boat hooks alternately. The whole is embellished with emblematic figures of cast iron. The base of the railing is studded with emblems of marine shells, placed alternately reversed, having a striking effect. The upper part of the railing is encircled with a wreath of iron castings in imitation of heraldry curtains, with festoons; of these are 41 bearing the names in bass relief of the 41 puritan fathers who signed the memorable compact while in the cabin of the Mayflower at Cape Cod in 1620.

The other memorial is a monument consisting of a "solid block of Granite" erected over the grave of William Bradford, the first Governor of Plymouth Colony "under the direction of Alden Bradford Esq. a descendant of the fifth generation from the Governor. The grave is thought to be well ascertained not only by its nearness to that of his son (which is known by a stone with an inscription) but also by "unvarying tradition."

We copy the Inscription with the remarks upon it, from the "Memorial."

The highest line is made up of three Hebrew words, the meaning of which is,

"Jehovah is the portion of my inheritance." Or, Jehovah is my lot and my portion—from Ps. xvi. 5, and is the motto to a manuscript volume of Gov. Bradford, now in possession of Mr A. Bradford, and written in 1652, giving the arguments in favor of the reformation from papacy, and of the conduct of the Puritans, in separating from the English hierarchy.

Then follow—

Under this Stone rests the ashes of
WILLIAM BRADFORD,
A Zealous Puritan and Sincere Christian;
Who was Governor of Plymouth Colony
From April 1621, till 1657,
(The year he died, at the age of 69)
Except three years, when he declined.
Quæ patres difficillime adepti sunt,
Nolite turpiter relinquere.

HERALD OF PEACE.

The number of this English Journal for the quarter ending in March, which we have just received, has afforded us a good deal of information, and in some respects much pleasure. We are persuaded that the great principles of Universal Peace are making progress, slow indeed, but sure, as well in Europe as in this country. The time will come when mankind will turn with horror from descriptions of battle and carnage, and will no longer sing songs of triumph over the slain. They will feel—without witnessing the appalling scenes of battle or of the battle ground on which the blood is still streaming, and mangled bodies are still writhing with agony; from which the sighs and groans and shrieks of the dying are yet ascending—they will feel the truth of the memorable saying of that great General, the Duke of Wellington, after the victory at Waterloo —"Nothing but a battle lost is half so melancholy as a battle won."

This number of the Herald opens with an account of a meeting of the friends and members of the Hibernian Peace Society, at which Mr H. G. Curran "made a long and eloquent speech in which he combated the argument, that war had been conducive to the extension of knowledge." Other distinguished orators and persons took part in the addresses and proceedings. But our attention is particularly drawn to this article by one of the Resolutions, which, while it speaks the true language concerning war, with unexaggerated strength, commemorates the immortal and much abused Erasmus—a man deserving more thanks from protestants, as protestants, than is generally supposed; a man, who, if he had been seconded by a body of reformers which could have sympathised with him, when he pleaded so eloquently for the peace of nations, might have produced a reformation far more consonant with the millenial era, so confidently expected by some Christians, than any condition which has yet been known in Christendom.

The resolution is in these words:

Resolved, That this Meeting adopts as a resolution, the opinion so ably expressed by the celebrated Erasmus, viz.—"If there is in the affairs of mortal men any one thing which is proper uniformly to explode, which it is incumbent on every man by every lawful means to avoid, to deprecate, to oppose—that one thing is, doubtless, War. There is nothing more unnaturally wicked, more producive of misery, more extensively destructive, more obstinate in mischief more unworthy of man as formed by nature, much more of man professing Christianity."

Several collateral subjects find a place in the Herald, among the most important of which are capital punishments, and the abolition of slavery and the slave trade.

NEW PUBLICATIONS.

A Picture of Popery; or a concise account of the Errors, Usurpations, and Ceremonies of the Romish Church. By a Friend of religious truth. Boston: Lemuel Gulliver. 1835.

This delineation of Popery shows what it has been and what it may be again if it is not watched and exposed. We regard it as a matter placed beyond all doubt that (while Romanism can never recover power enough to bring back the ages of darkness) its withering effects will be always perceived wherever it continues to be the dominant religion. Witness Spain, Portugal, Italy; and the marked difference between the Catholic and the Protestant states of Germany, and between the Catholic and Protestant Cantons of Switzerland. Some of the details of the "Picture" are more naked and loathsome, as it seems to us, than is necessary in order to effect the good intended by the writer. His account of the gradual rise of the Papal Power contains a condensed view of the subject valuable for those who have not attended to it, and for those who would refresh their memories with its outlines.

The "Laws of Sobriety," and "the Temperance Reform:" an Address delivered before the Young Men's Temperance Society in Lowell, March 8, 1835. By Elisha Bartlett, M. D.

We have no acquaintance with Dr Bartlett, nor any knowledge of his professional standing. But as we are of the nnmber of those who judge of a man by his works, we regard him, so far as we know him from this "Address," with high respect. It is the fruit of an independent mind, not swayed by outward influences; the production of a man comprehending the business of *reform* much better than do most of our reformers. He lays down clearly the "Laws of Temperance," which are very comprehensive, and discriminates wisely between them and the "*Temperance* Cause or Reformation." Against distilled spirits, as an article of drink, he wages a war of extermination; in which the weapons of public opinion and action, and public law may be righteously wielded. But beyond this, whatever may be done by personal effort, and influence, or by private associations in aid of self government, and in favor of temperance, the plan of combination ought not to proceed. Here is a well defined boundary. The only sure ground of temperance in respect to ardent spirits is in total abstinence. In other things temperance must be learned from experience, from good advisers, from every thing that teaches self-discipline.

We have thus very imperfectly touched upon the spirit of the Address; we like the letter, and recommend it to every friend of Temperance, of temperance in all things.

ECCLESIASTICAL.

Ordination.—Henry Emmons jr, late resident at the Theological Institution of Harvard University, was ordained at Nashua Village, Dunstable, on the 10th inst. Introductory prayer by Rev. Calvin Lincoln of Fithburgh; reading of the scriptures by Rev. Mr Thomas of Concord, N. H.; sermon by Rev. Mr Peabody of Portsmouth, N. H.—text from 2 Cor. iv 4; ordaining prayer by Rev. Mr Abbot of Peterborough, N. H.; charge by Rev. Mr Allen of Northborough; fellowship of the churches by Rev. Mr Babbidge of Pepperell; address to the people by Rev Mr Gage of Haverhill; concluding prayer by Rev Mr Muzzey of Cambridge Port.

Installation.—Rev. Luke A. Spoffard was installed Pastor over the first church of Christ in Scituate, Mass., on the 20th ult. Introductory prayer and sermon, by Rev. David Brigham, of East Randolph. Installing prayer by Rev. Eli Smith, of Marshfield. Charge to the Pastor by Rev. Jonas Perkins, of Braintree. Right hand of fellowship by Rev. Martin Moore, of Cohasset. Concluding prayer by Rev. A. G. Duncan, of Hanover.

Installation.—Rev Cyrus Yale, was installed Pastor of the Church and Society in Ware Village, on Thursday, 11th inst. Introductory prayer and sermon by Rev Dr Tyler, President of the Theological Institute, East Windsor, Ct.; installing prayer by Rev Mr Fisk, of New Braintree; charge by Rev Dr Snell of North Brookfield; fellowship of churches by Rev Mr Reed, of the First Church in Ware; address to the people by Rev Mr Stone of Brookfield; concluding prayer by Rev Mr Woodruff of Brookfield.

Trial for Heresy.—It is stated in the New York Observer, that the Cincinnati Presbytery, at the last dates, were engaged in the trial of Rev Dr Beecher, on a charge of *Heresy*. The editors promise a report of the trial, from a correspondent at Cincinnati.

MEXICAN COLONIZATION;

AND SUGAR, COTTON AND RICE CULTIVATION, BY FREE LABOR.

To American Philanthropists, and men of capital, Industry, and Enterprise, generally.

Having recently explored the eastern parts of the Republic of Mexico, and obtained an extensive grant of land, in the state of Tamaulipas, for the purpose of establishing a Colony, I am desirous to invite the public attention to it, particularly that of enterprising planters, agriculturists, manufacturers, mechanics, and laborers.

The State of Tamaulipas borders on the Gulf of Mexico, and adjoins the south-western boundary of Texas.—The great River "Rio Bravo del Norte," runs through the north-eastern part of this state, watering one of the most beautiful, fertile, and healthy regions on the continent of America. Its climate is the most pleasant, through the year, that can well be imagined. Situate between the degrees of 23 and 28 north latitude, the heat of summer is agreeably tempered by the sea breezes, and the rigors of winter are entirely unknown. This section of the country is adapted to the culture of sugar, rice, corn, indigo, tobacco, and cotton; also the various culinary vegetables, generally produced in our middle and southern states. Fifty or sixty miles in the interior, wheat, rye, oats, barley, &c., may also be raised to advantage. The soil is, invariably, a dark rich loam. The face of the country is, in general, level near the sea coast, and more and more rolling as we proceed from it. Limestone abounds in the elevations, over the whole country. Many parts are timbered, sufficiently to answer general purposes, and others exhibit dense forests, a large portion, however, is open plain, clear, and ready for the plough. Nearly the whole produces a most luxuriant perpetual pasturage, for horses, cattle, sheep, &c. &c.

By a treaty, concluded and ratified between the Governor of the State and myself, the grant of land, above mentioned, is to be secured to me, in *fee simple*, on condition of my introducing a certain number of settlers, within a stated period. The contract stipulates for the introduction of *Two Hundred and fifty*; but the terms are such, that, the settlement of one fifth part of that number will secure a large tract (in *fee simple*, as aforesaid,) fully adequate to their liberal accommodation: and, on the other hand, when the full complement shall be settled, any number more, who may choose to locate themselves in places adjoining, will be furnished with lands, gratis, on application to the local state authorities. The government is, also, under an obligation to lay out a Town, at its own expense, in such place as I shall direct, and furnish every settler with one lot, gratis. In addition to this, I will give each one, on condition of settlement, a quantity of land sufficient for a good farm, be his occupation what it may. To a few capitalists, however, who will give employment to such of the settlers as may not be able to enter immediately into business on their own account, I will furnish as much land as they can occupy to any degree of advantage, in proportion to the amount of capital they will invest, and the number of persons they will thus employ. Should they, at any time experience difficulty, in procuring laborers among the colonists, they can obtain them from the Mexican settlements, at fair wages.

The colony will be located in a beautiful, healthy, part of the country, contiguous to other settlements; and, of course, where no fears will be entertained, either of Indian depredations, or difficulty of obtaining provisions in its commencement. Good markets will, also, be at hand, for all kinds of produce, when the colonists may have it to spare; and excellent roads may be made, with little or no manual labor, for the transportation to those markets, or to places where there is every facility for steamboat navigation thither.

The government of the country is, strictly, republican.—It is modelled very much after the plan of our own.—The people are, emphatically, republican in sentiment:—and although they have but recently thrown off the shackles of a crushing despotism, they are rapidly advancing in knowledge, liberality, and refinement. By the laws of the State of Tamaulipas, the freedom of leligious opinion is guaranteed to all strangers, who may settle therein. And one article of my treaty with the government, is couched in these words:—

"Art. 8th.—The colonists shall not be molested for their opinions, either political or religious; and the government obliges itself to respect and protect them, in the enjoyment of these opinions, provided they do not disturb the public order."

Colonists are exempt from the payment of taxes, either to the State, or General Government, for the term of five years;—and they may take in with them, for their own use, articles for provisions, clothing, building materials, household furniture, implements of industry, and all kinds of machinery, for milling, manufacturing, &c. &c. free of duty.

My principal object, in procuring the grant of land, and attempting the establishment of a colony, as aforesaid, has been, from the first, to afford an opportunity for the advocates of Universal Emancipation to test the advantages of free labor, on this continent, in the culture of sugar, rice, cotton, &c. It is important that such experiments be made as near as possible to our slave holding states, where those articles are produced; (both the laws and prejudices of the white inhabitants now forbid its being done, effectually, therein;) and the section of country that I have chosen, is the most suitable, for this purpose, of any that I have yet become acquainted with. Among several very respectable persons, who have already shown their willingness to embark in this very important and philanthropic enterprise, is a gentleman from New England, but now resident in the Mexican Republic. He is a man of excellent talents, very general intelligence, and strict integrity. He has been himself a sugar-planter for many years, first in the State of Mississippi, and afterwards in Mexico. In the former place he employed slaves—in the latter place free laborers: and he states that, from his personal knowledge, the labor of free men, in the cultivation of the cane, is the most profitable. He further assures me, that there can be no rational doubt of the perfect success of the experiments, which I propose, if the business is properly conducted. This gentleman appears to take a deep interest in the abolition of slavery; and will join one or more of his friends, should it be desirable on their part, in cultivating and manufacturing sugar, in my colony, upon an extensive scale. The cotton, grown in this region is of the finest quality; and the land is exceedingly well adapted to its cultivation. Rice, also, may be produced with the greatest ease, by any one acquainted with the proper mode of culture. There are, annually, two rainy seasons, and two dry. Two crops of corn, &c. are produced within the year, on the same ground, if planted at the proper times. When the land can be irrigated, it will produce a regular succession of crops, without reference to seasons, as fast as they can be grown and harvested. The great advantages, therefore, to be derived from the amenity of the climate &c. in amassing wealth, by the cultivation of the soil, (to say nothing of the breeding of stock, which requires no care neither winter nor summer, further than to keep it domesticated,) must be obvious to every man of reason and reflection. And to this I may add, that the mildness and salubrity of the climate, in conjunction with the purity of the atmosphere, in the particular region alluded to, has restored the boon of health to many a northern inv alid, who has placed himself within the pale of its renovating influence.

In the admission of settlers, no distinction will be made on account of national ancestry, or color. Morality, industry, and general respectability, are the only requisites. As the great mass of the Mexican people are, themselves, a mixture of the native Indian, European and African races, (an immense majority as dark colored as our mulattoes,) they freely admit all "strangers" to the rights of citizenship, and the full enjoyment of perfectly "equal" privileges, immunities, &c. The establishment of such a colony, as I propose, will, therefore, in addition to the accomplishment of the primary object, above mentioned, probably pave the way for the emigration of many of our colored people, in the United States, who are unhappy in their present situation, and desirous to exchange it, for one where they may in fact, as well as in name, enjoy the rights of free men; where the door of improvement is fairly open to them, and where every obstacle to the success of an honest emulation and an honorable ambition is entirely out of their way. The whole country will be open for their reception; and they may fix their residence in whatever part they choose. It will, also, be obvious to every man of intelligence, that the facility of emigration to Mexico, gives it the decided advantage over every other place, where the climate is suitable for those at the South, and to which their attention has yet been invited. Indeed, considerable numbers of them have already settled there, and are doing well. The journey may be wholly performed by land; or they can go part of the way by land, and part by the rivers, or the sea at their option.

The colonists will be subject to the laws of the country, from the moment they enter it; and no special regulations, for their government, are contemplated, further than what those laws prescribe, or what they shall, themselves, assist in making—except, that perfect equality, political and social, will be enjoined on all, and the vending of ardent spirits will be totally prohibited.

In concluding this address, I repeat, the principal motive which has led me to engage in this enterprise, has been to furnish a convenient opportunity to test the value of free labor, in the production of sugar &c. For more than sixteen years, I have used my humble endeavors to advocate the cause of Universal Emancipation, in general terms. Though I labored a long time, almost single-handed, a *host* of the talented and philanthropic of the land have, at length stepped forth, and are now "pleading," manfully, in behalf of the suffering slave. Our opponents have so far abandoned the field of argument, as to admit the correctness of our reasoning, "upon abstract principles." But they stoutly deny that we have the ability to carry our maxims into practical operation. After a laborious, painful and tedious exercise, in exploring a vast extent of country, and in negotiating with the constituted authorities thereof, I have succeeded in making the necessary preliminary arrangements, for a resort to the "practical," final, and hitherto incontrovertible argument, against the perpetuation of slavery. This kind of argument has overthrown that horrible system in the British dominions, and *will eventually do it here*, if promptly applied. I, therefore, appeal to philanthropists, generally, both men of wealth, and others who are enterprising and industrious, to come forward, and assist in proving the truth of the doctrines we have long maintained. Though other means to carry on operations are wanting, I have, now, land enough, at their service, and I hope this appeal will not be made in vain.

It is my intention to return to Mexico again, as soon as my business can be arranged for the purpose, and forthwith commence the establishment of my colony. I wish to engage from fifty to one hundred settlers, immediately, to accompany me thither, or to join me at Matamoras, a seaport town, on the Rio Bravo del Norte. A fively commercial business is carried on between that port and those of New York and New Orleans. Vessels are constantly going to and fro, and opportunities to obtain passage, by sea, are frequent. Should emigrants prefer going by land, they will proceed by way of Red River, in Louisiana, and through the Texas country. The proper seasons for their arrival in Mexico, are; the latter part of August, and the early part of January. To such as I can see, before going out, the particulars relative to terms of settlement, &c. &c. will be fully communicated, and contracts will be made with them; which contracts will be guarantied by the State, when they enter it. Should any arrive in my absence, they can obtain information relative to my arrangements, by applying to Richard Pearce, Esq. my agent, at Matamoras, aforesaid. In the meantime, (until the first of August, ensuing,) Letters addressed to me at Philadelphia, *free of the expense of postage*, will be promptly attended to. Agencies will also soon be established in various parts of the United States, in order to facilitate the emigration; and the public will be notified thereof, from time to time, through the medium of newspapers to which I can have access.

BENJAMIN LUNDY.

Nashville, 5th mo. (May) 11th, 1835.

OBITUARY.

MRS SARAH LEWIS.

Died in this city on the 21st May, Mrs Sarah Lewis aged 85.

Mrs Lewis was the widow of Deacon Thomas Lewis of this city, whose memory is still precious in the hearts of his relatives and friends.

When our friends are removed from our view, and we have consigned their mortal part to the solemn silence of the tomb, it is delightful to reflect on their many virtues.

It is but justice to pay a tribute of respect to this aged christian, who has come to her tomb, like a shock of corn fully ripe; in her were combined all the christian virtues; her life was filled up with usefulness.

In her domestic relation, she most faithfully fulfilled all the duties of a long and useful life, uninterrupted by sickness. Her cheerful and amiable disposition and upright deportment made her beloved by all who had the happiness of her society.

More especially do her endeared relatives, and intimate friends, a beloved son, and affectionate, dutiful and attentive grand-children mourn her loss. Though the lips which so often imparted counsel to them are sealed in death, her memory will long be cherished in their grateful hearts, and to them will her name be precious. They sorrow not like those without hope. She sleeps in Jesus, she has gone we trust, to the rewards of the faithful.

As a christian she was uniform, and her piety appeared in a well ordered life and conversation, benevolent and kind, imitating her Saviour, and doing to others, as she would wish them to do unto her.

For many years she was a worthy and exemplary member of the church of Christ; she loved the ordinances of God's house; she loved the means of grace, and was a uniform and devout worshipper in the scantuary, until the last seventeen months of her life, when her age and infirmities prevented her from enjoying those privileges. Her strength gradually declined, but her peace in God through Christ her Redeemer was unshaken; for neither life, nor death, could separate her from the love of God, which is in Christ Jesus our Lord. We delight to believe that she has left the church militant on earth to join the church triumphant in Heaven.

INTELLIGENCE.

DOMESTIC.

Lightning.—On Saturday of last week the dwelling house of Professor Palfrey in Cambridge was struck by lightning which came through the front part of the house. Two carpenters at work on the portico were thrown down, but not injured. A meeting house in Brighton and another in Braintree were also struck, the latter being considerably damaged in the interior. The schooner Levant, in the harbor, was also struck, and one of the masts was shivered to atoms.

Silk Manufactory—We learn that a company has been formed in Boston, under the name of the New England Silk Company, for the purpose of erecting suitable buildings, procuring machinery, &c. for the manufacture of silk goods. Our informant, J. H. Cobb Esq. will superintend the establishment. The stock, $50,000, is divided into shares, and has all been taken up—principally in Boston. Mr Cobb has for many years devoted his attention to this subject; he was one of the first to introduce the culture of the raw material into this State, and he is now extensively engaged in the manufacture of various kinds of silk goods. It is yet uncertain in what place it will be found expedient to locate the new factory.—*Dedham Patriot.*

Trials at Salem.—The trials at the Court of Common Pleas, for libel, assault, &c, growing out of the Deacon Giles article in the Landmark, are not expected to commence before next Monday. Counsel for Rev Mr Cheever, Peleg Sprague and Rufus Choate—for the Government, Attorney General Austin.—*Salem Register.*

Marion College.—The subjoined Professorships in this institution have been filled as follows:

Rev James Gallaher, Didactic Theology and Pulpit Eloquence.

Rev Ezra Stiles Ely, Polemic Theology and Sacred Literature.

Rev Job F. Halsey, Pastoral Theology.

Dr Ely has signified to his church his intention of resigning the pastoral charge.

Western Reserve College.—The following appointments have been officially announced, in the Theological department:

Rev Laurens P. Hickok, of Litchfield, Con., Professor of Didactic Theology.

Rev. Charles G. Finney, of Oberlin, O. Professor of Pastoral Theology and Sacred Rhetoric.

Land Sales.—Sales at Auction by order of the States of Massachusetts and Maine, at the Bangor House in this city, on Wednesday 10th of June, the following described Public Lands. Hall Township No. 6, in the 9th range, sold in sections, being 18 mile sections.—These sections were explored and estimates made of the quantities of pine and spruce Timber on each, by which a minimum value was fixed upon a valuation of pine at $3 and spruce at $1 per M. The whole minimum value upon this principle was $43,546—and these 18 sections, containing $11,520 acres, sold for $108,796, being an advance on the minimun of $65,250. The purchasers are all practical men, who have purchased with special reference to the value of the Timber to cut and saw for the market.

In addition to the foregoing Township, No. 1 in the 8th range was sold in quarters—N. E. quarter, containing 5,760 acres, put up at a minimum of $3 per acre, sold at $5.—S. E. quurter sold at $3 37—N. W. quarter at 4 08, and the S. W. quarter at 5 17. West half of township No. 5, in the 9th range, 11,520 acres put up at a minimum of $1, sold for $1 15.—*Bangor Whig.*

Another horrible result of intemperance.—On Wednesday afternoon (10th inst.) at Kittery, York County, Me. a man by the name of Theodore Wilson, in a state of derangement, caused by intemperance, beat the head of his wife with a stone, in a most shocking manner, and till life was extinct. He was a farmer, 52 years of age, and when seized, confessed the murder, and pointed out the place where it was committed. He has been examined at York, and fully committed for trial. The stone was found covered with hair and blood, and weighed about 17 pounds.

Mob Law Again. On Wednesday night last week a riot took place at Hartford, and the mob demolished two houses, occupied by negroes. The police was in requisition, but the mob overpowered them: the military were then called out, but before they arrived on the spot the mob dispersed. A Common Council was called and it was expected that the military would be called upon, should there be any further disturbance.

Rail Roads.—A bill is already in progress through the necessary forms in our Legislature to incorporate the Nashua and Lowell Rail Road; and also one to incorporate the Concord Rail Road Company, having in contemplation (as we understand—we have not been made acquainted with the provisions of the bill) the erection of a rail road from Nashua to Concord. With the promised reward of these enterprises we cannot but hope to see them soon in progress. *Concord (N. H.) Statesman.*

It is with great satisfaction we announce that an application will be made to the Legislature of this State, now in session, for incorporating a Company to be called the "Keene Railroad Company,"—the road to strike the line of the State in the direction either of Lowell or Worcester, as may appear, on a survey of the two routes, most practicable or expedient." *Keene N. H. Sentinel.*

Writers in the Salem papers are agitating the subject of a Railroad from that town to Boston. Most of them are strongly in favor of the measure.

Great fire at Charleston.—A very destructive fire, broke out in Charleston, S. C. on Saturday morning 6th inst. The extent of its ravages was fearful—embracing four whole squares of that lately flourishing city, and involving no fewer than 180 dwellings and stores, and nearly 200 out houses and other buildings, in one common ruin. This is the most calamitous fire that perhaps ever occurred in that city. The great fire of Oct. 9, 1810, destroyed an equal number of dwellings; but the ravages of the present awful visitation are supposed to have fallen on a larger proportion of those who were in moderate and needy circumstances—less able, therefore, to bear up under its devastations. What are the duties of humanity, as regards our Southern brethren, on this occasion? In noticing the melancholy subject, the Charleston Courier makes the following remark—we should say, APPEAL, to the sympathies, of the prosperous, in behalf of the unfortunate:—*Baltimore Patriot.*

"The wants of the sufferers call for prompt and immediate relief. * * * * When the fire of 1810 took place, our sister cities of New York, Philadelphia, Boston and Baltimore, contributed humanely and liberally to our relief—and we trust that their sympathies and their good feeling will not slumber on the present occasion."

The Army of Ohio.—It is said that the Legislature is to authorize the Governor to raise troops to run the boundary line. Can this be done? The Constitution of the United States prohibits the States (without the consent of Congress) from keeping troops in time of peace, or from waging war unless actually invaded, or in such imminent danger as will not admit of delay.—*Cincinnati Gazette, June 2.*

South Carolina College.—A notice has been published by Gov. McDuffie, President of the Board of Trustees, of this institution, announcing the result of their proceedings, in regard to the filling of the vancant professorships. Dr Francis Lieber, of Philadelphia, has been elected professor of Political Economy and History; Dr William H. Ellett, of New York, professor of Chemistry and Geology; Thomas S. Twiss, late of the West Point Academy, professor of Mathematics and Natural Philosophy; Dr William Capers of Charleston, professor of Sacred Literature and the Evidences of Christianity; and Isaac W. Stuart, late principal of Beaufort College, professor of Greek and Roman Literature. "The Board," says Gov. McDuffie, "has oppointed no gentlemen, who has not given an assurance that he would accept the appointment. They have also been careful to elect no one, whose political opinions would come in conflict with our domestic institutions." The Presidency of the College will be left vacant until December.

FOREIGN.

English papers have been received to the 15th of May.

England.—Mr Livingston and family arrived at Plymouth on the 10th, in the Frigate Constitution.

Lord John Russell who had been defeated in the South Devonshire election, became a candidate for the borough of Poole.

Parliament Assembled on the 12th; but no important business was expected till the 20th when it was supposed the Ministers would take their seats.

Spain.—The state of parties was not essentially changed at the last accounts; but no fears are entertained of the Carlists disturbing the settled state of things.

Algiers.—Hostilities had commenced between the French and Arabs. The French were assaulted at their advanced posts at Bugia notwithstanding the Arab Chief had signed a treaty of peace. The French lost a number of men, but succeeded in driving back the Arabs.

We are requested to state that Rev. Hosea Hildreth, Corresponding Secretary and Agent of the *Massachusetts Temperance Society*, has removed from *Westborough* to *Sterling*, where all communications to him, on the subject of Temperance will receive attention.

MARRIAGES.

In this city, by Rev. Mr Barrett, Mr John Dunckee, of the firm of West J. & J. Duncklee, to Miss Harriet, second daughter of Josiah Gillmore, Esq. of this city.

In Roxbury, by Rev. Mr Ripley, Mr Benjamin Callender, of this city, to Miss S. E. Hersey daughter of John Ashton, of R.

DEATHS.

In this city, on the 13th inst. Mr James J. Mason, 29, son of the Hon. Jer. Mason.

In Cambridge, Mr Benj. Braman, 31.

In Salem, on Saturday evening, Willard Peele Esq. 62.

At the White Springs, (Va.) J. G. Stevenson, M. D. of this city, aged 36. He repaired to that place in the vain hope of arresting disease. Though far from his home, his last hours were cheered by the presence of early and dear friends, and he experienced from all about him unwearied solicitude and kindness.

HARVARD UNIVERSITY.

ALL Persons, having books from the Public Library of the University, are, by law, required to return them before or on Wednesday the 24th instant.

The Library will be reopened for the delivery of books on the 20th of July next.

T. WM. HARRIS, *Librarian.*

Cambridge, June 12th, 1835. june 20

BOOK AND JOB PRINTING.

I. R. BUTTS, School street, is supplied with all the varieties of Type suitable for printing Books, Sermons, Posting Bills, Circulars, Cards, &c. &c.

He has for sale founts of Long Primer, Bourgeois, and Brevier, which will be sold very low.

sept 20 ep 1 year

BOOKS.

DADNEY'S Annotations on the New Testament—Robinson's Bible Dictionary—Abbot's Scripture Natural History—Sacred Memoirs—Allen's Questions on the New Testament—Ware's Sunday Library—Scenes and Characters, Nos. 1, 2, 3, and 4—Sephora, a Hebrew Tale—Memoirs of Hannah More—The Works of Hannah More, complete in one volume—Abbot's Young Christian—Corner Stone.

The Nature and Design of a Christian Church. By the late Rev. Joseph Lathrop, D. D., of West Springfield, Mass. Fourth Edition. With remarks on the Lord's Supper, by another hand.

Devotional Exercises, Prayers and Hymns, more particularly designed for the use of Communicants, with a short Introduction on the Origin, Nature and Obligation of the Lord's Supper.

The Biography of Distinguished Reformers, and History of the Reformation in the Sixteenth Century.

Dissertations and Discourses on the Evidences and Spirit of Christianity.

For sale by S. G. SIMPKINS,

may 23 Corner of Court and Brattle sts.

COPARTNERSHIP FORMED.—We the subscribers have formed a copartnership under the firm of GOULD, WILDER & Co., as makers of *PIANO FORTES*. Being experienced in the business, we intend to make as good instruments as are made in this city, and hope to receive the patronage of the public, and respectfully invite ladies and gentlemen to call at our establishment, Boylston st., near Washington street.

S. L. GOULD,
B. G. WILDER,
L. WILKINS,
D. B. NEWHALL.

Boston, April 28, 1835.

☞Tuning and repairing. Also intruments taken in exchange. may 30

SUNDAY SCHOOL DEPOSITORY,

124 Washington street, corner of Water street,

B. H. GREENE would inform all those intereste in Sunday schools under the charge of Unitarian Christians, that he has lately made great additions to his stock of Books for Sunday school and Juvenile Libraries, and is now ready to dispose of them on the best terms. This list has been published for the above class of persons, and particularly for those residing at a distance. The books named are the best that can be found in the city. It will be perceived that more care has been taken this year than formerly to print and publish books that have strictly a moral and religious tendency, and calculated to make good and permanent impressions on the minds of the pupils. Orders, from far and near, for the following, or any other works, whether accompanied by cash or not, will be promptly met, and the usual accommodations for exchanging those not wanted, will in every case be allowed.

N. B. Printed Catalogues may be had as above.

Adam the Gardener
Abbot's Teacher
An only Son
Annette Warington
Bible illustrations
Bible Stories
Barbauld's Legacy
Bertha's Visit to her Uncle
Bible Companion
Beatitudes
Biography of Buckminster, Thacher and Abbot
Book of the Atmosphere
Collin Reynolds
Corner stone
Cheering Views
Christian Monitor, 4 volumes
Child at Home
China and the English
Contributions of Q. Q.
Christian Teacher's Manual
Christian Token
Clergyman's Orphan
Clara Newgent
Caroline Westerley
Charlie Seymour
Daily Food
Daily walk
Down the hill
Dick's Christian Philosopher
Dick's Future state
Domesticated animals
Early Piety
Family at home
Family story book
Fire-side Piety
Five years of youth
Flowers of fable
Groggy harbor
Gold Ring
Grandmamma Gilbert
Good Grandmother
Hymns, songs and fables
Home (No. 3 of Scenes & Characters)
History of the Israelites
Happy family
Hours for Heaven
Juvenile Repository
Juvenile Companion
Juvenile Miscellany
Keeper's Travels
Key to Knowledge
Life of Rev. George Crabbe
Lives of the Patriarchs, 2 vols.
Life and travels of St Paul
Life of Lafayette (new)
Memoir of Rev. S. Osgood Wright
Memoir of M. and H. Flower
Memoir of Hannah More
——— of Hannah Adams
Missionary Voyages
Money Box
Old Daniel
Ornaments discovered
Paley's evidences of Christianity
Pleasant Sundays
Parent's Present
Parley's Washington
——— Magazine, 1 vol. bound
——— do. 4 vols. do.
Pious thoughts
Parent's Cabinet
Palestine or Holy Land
Prophets and Prophecy
Providence as manifested through Israel
Religion of the Heart
Reflections in retirement
Right opposite
Sunday School Addresses
Sarah and her cousins
Sketches of Female Biography
Swiss family Robinson
Sacred Dramas
Sacred Memoirs, vol. 1, just published
Stories about Boston
School song book
Sephora, a Hebrew tale
Stories of General Warren
Skeptic (No. 2 Scenes and Characters)
Social services, by Greenwood
Scougal's life of God in the soul of man
Sunday school Teacher's Funeral
Sabbath day book
Sadoc and Miriam
Trials of a school Girl
Trial and self-discipline (No 1 Scenes & Characters)
Uncle Philip's conversations
Value of time
Village Choir
Vegetable world
Week-day book
Ware on the formation of the Christian character
Willson Avery
Youth's Sketch book
Young Christian

B. H. G. is publisher of the following Manuals.

Allen's Questions, Part I.
do do Part II.
do do Part III.
Boston Sunday school Hymn book
Forms of devotions for Sunday schools
Carpenter's Catechism
Sunday school teacher's class book
Social Services, by Greenwood

—Also for sale—

Worcester Association Catechism
Channing Catechism
Bible Biography
Scripture Geography, and Atlas
Geneva Catechism, 3d part
Abstract of Bible History &c. &c.

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SUPPLEMENT TO SIX MONTHS IN A CONVENT.

RUSSELL, ODIORNE & CO. are stereotying, and will soon publish a volume, corresponding in size and form to that of Six Months in a Convent,

"Supplement to Six Months in a Convent," confirming the Narrative of Rebecca Theresa Reed, by Roman Catholic authors, and by the testimony of more than one hundred Witnesses, who have been personally examined or have given their statements in writing to the Committee; with further explanations by Miss Reed, of some of the facts in her "Narrative" which are denied in the Superior's "Answer;" a critical examination of the relative credibility of the "Narrative" and the "Answer," a true history of the causes that led to the Convent Riot; a vindication of our Republican and Protestant institutions against the charges of anarchy and intolerance, and an exposition of the gross deception and subversive tendency in this country, of Roman Catholic Cloister Education; by the Committee of Publication. With an Appendix of Documents, &c.

"'Tis Education forms the common mind,
Just as the twig is bent the tree's inclined."

The publication of the above work has been delayed to wait the promised "Documentary Evidence" which the Lady Superior in her answer to Miss Reed, pledged herself to produce immediately.

It is understood that the design is abandoned. Should it not have been, the Committee are desirous of meeting all the evidence that can be produced to discredit the "Narrative." They are also particularly desirous to obtain copies of the "Novices' Directory" and the general Rules of St Augustine, which were in use at the Ursuline Convent.

☞Editors who publish the above notice shall be entitled to a copy of the work. June 13.

A CARD.

MOSES FRENCH, Jr., of the late firm of NEVERS & FRENCH, has removed from No. 65 Purchase street to Maine Wharf, formerly occupied by Deacon Daniel Colby, near the bottom of Summer street, where he will keep for sale, Wood, Bark, Hay, English and Anthracite Coals of all descriptions—and where he will be happy to supply the former customers, and all those who please to call on him.

may 9 3m

NEW JERUSALEM MAGAZINE, for June—this day published by OTIS CLAPP, 11 School street. je 6

POETRY.

[From the New England Magazine.]

TO A HUMMING-BIRD,

HOVERING OVER ARTIFICIAL FLOWERS.

Why dost thou hover there—
Thy light wings radiant with each rainbow hue:—
To breathe the woodbine's balmy air,
Or drink from violet-cup the scented dew?

Ah! has the roseate dye,
Of art's gay flower and fashion's mimic toy,
Caught *thy* keenly-glancing eye,
And woke anew thy low, sweet hum of joy?

No perfume greeted thee,
When flitting o'er the charms that pleased thy sight;
Silent was then thy minstrelsy,
And far away is bent thine eager flight!

Oh, could the trusting heart
Know, by unerring instinct such as thine,
The spell of the deceiver's art—
Its faithless tint and deeply-wrought design!—

Then might we freely love
The incense-breathing truth of souls sincere,
Whose fragrance meekly floats above,
And shun the scentless flowers, that perish here.

Thou bright and fairy thing!
If, in thy sports, amid earth's verdant bowers,
A false hue lures—ah! swiftly wing
Thy gladsome way back to the odorous flowers!

H. T. TUCKERMAN.

BIOGRAPHICAL.

[From Sparks's Essays and Tracts.]

WILLIAM PENN.

His first publication was entitled *Truth Exalted*, and was designed to explain the principles of his faith, to show that they were built on divine authority, that they were the true principles of pure and vital religion, far removed from human traditions and profane ceremonies, and eminently calculated to bring forth the genuine truths of Christianity, meekness, love, charity, and a good life. The point of the treatise consisted in showing, that truth was exalted in the faith and practice of the Quakers, whom bigoted sectaries, or ignorant and designing men, had been free to calumniate as void of religion, as heretics, or infidels. The field of controversy was now fairly open, and William Penn's labors increased on his hands.

Shortly after this time a publication appeared, under the title of a "Guide to True Religion," in which the author undertook to point out the way by which a person must arrive at a true Christian faith; and that was to believe a certain set of articles kindly strung together by the writer, and honored with the name of a Christian's creed. All who deviated from this way, or in other words, all who did not hang their faith implicitly on this creed, were declared to be without the pale of salvation, and bewildered in the hopeless region of infidelity. Among these outcasts the author particularly recounted Papists, Socinians, and Quakers. This treatise found its way into the hands of William Penn, and, as expressed by his biographer, "it set him as it were on fire."

He felt himself bound to reply to so unjust a representation of the means of obtaining proper views of Christianity, and to expose and censure so flagrant an abuse of its spirit and purposes. This was done in a small work, called the *Guide Mistaken*, in which he confuted the doctrines of his opponent, and placed in a clear light not only the errors of his creed, but the faults of his heart and practice.

This treatise had but recently gone out to the world, when an occurrence took place, which proved to be of no inconsiderable importance in its consequences. It is thus described by Mr Clarkson.

"Two persons belonging to a Presbyterian congregation in Spital Fields went one day to the meeting house of the Quakers, merely to learn what their religious doctrines were. It happened that they were converted there. This news being carried to Thomas Vincent their pastor, it so stirred him up, that he not only used his influence to prevent the converts in question from attending there again, but he decried the doctrines of the Quakers as damnable, and said many unhandsome things against them. This slander having gone abroad, William Penn, accompanied by George Whitehead, an eminent minister among the Quakers, who had already written twenty-nine pamphlets in their defence, went to Vincent and demanded an opportunity of defending their principles publicly. This, after a good deal of demur, was agreed to. The Presbyterian meetinghouse was fixed upon for this purpose, and the day and hour appointed also.

"When the time came the Quakers presented themselves at the door; but Vincent, to ensure a majority on his side, had filled a great part of the meetinghouse with his own hearers, so that there was but little room for them. Penn, however, and Whitehead, with a few others of the Society, pushed their way in. They had scarcely done this, when they heard it proclaimed aloud, that 'the Quakers held damnable doctrines.' Immediately upon this Whitehead showed himself. He began in answer to the charge, to explain aloud what the principles of the society really were; but here Vincent interrupted him, contending that it would be a better way of proceeding for himself to examine the Quakers as to their own creed. He then put a proposal to this effect to the auditors. They agreed to it, and their voice was law.

"Vincent having carried his point, began by asking the Quakers, 'Whether they owned one Godhead, subsisting in three distinct and separate persons?' Penn and his friend Whitehead both asserted that this, delivered as it was by Vincent, was no scripture doctrine. Vincent, in reply, formed a syllogism upon the words 'There are three that bear record in heaven, the Father, the Word, and the Holy Ghost, and these three are one,' and deduced from these the doctrine of three separate subsistences and yet of but one Deity. Whitehead immediately rejected the term 'subsistence,' as nowhere to be found in the Scriptures, and demanded that their opponents should explain it, as God did not wrap up his truths in heathenish metaphysics, but delivered them in plain language. Upon this, several attempted an explanation; but the sum of all their answers was, that subsistence meant either person or the mode of a substance. To these substitutes William Penn and Whitehead both objected. They urged many texts from Scripture in behalf of their objection, and having done this, they begged leave to ask Vincent one question in their turn, namely, 'Whether God was to be understood in an abstract sense from his substance?' But the audience pronounced this to be a point more fit for admiration than dispute."

Thus was the debate kept up till very late at night, and often with symptoms of tumult and improper conduct on the part of the audience. This consisted almost wholly of the friends of Vincent; and Penn and Whitehead had no alternative but to submit to such method of controversy as they might impose, and to such indignities as their zeal, heated by the example of their pastor, prompted them to inflict. Several persons discovered great intemperance in this respect, as they "laughed, hissed, and stigmatised the Quakers by various opprobrious names, of which that of Jesuit was exclusively bestowed on William Penn." The meeting finally broke up in a disorderly manner, after Vincent had abruptly left the house, and his party had extinguished the candles. Vincent agreed to meet them on another day, but he could not afterwards be made to fulfil his promise.

It cannot be supposed that under the circumstances above enumerated, the weight of argument could have had much effect on either side. Against the Quakers in particular, to such a degree were the passions of the people excited, that they were in no condition to hear their grounds of defence, and much less to consider calmly the arguments advanced by them in support of their faith. In this state of things, William Penn resolved to come before the public with a written testimony, touching the topics which had been agitated in the late conference with the Presbyterians. To this end he wrote the *Sandy Foundation Shaken*, in which are discussed in a very masterly manner the three great doctrines of the Trinity, Atonement, and Imputed Righteousness. From Scripture and reason he proved the common notions in regard to these doctrines to be erroneous, traced them to their origin, and showed the mischievous consequences to which they must necessarily lead. Few works are marked with a more rigid logic, a greater clearness of conception, or force of argument.

The Sandy Foundation Shaken produced much excitement when it appeared, and many dignitaries of the established church, especially the bishop of London, professed to be offended at the freedom of the author. "It was then a high crime," says Clarkson, "to defend publicly and openly as in print, the unity of God detached from his trinitarian nature." The usual arguments of intolerance and bigotry were resorted to, and William Penn was sent a prisoner to the Tower for presuming to defend his character against calumny, by showing the public that he had a reason for his faith.

While in prison he was for a time kept in close confinement, and treated with severity, not even being allowed to see his friends. In this situation he was informed, that the bishop of London had declared he should either recant, or end his days in prison. When Penn heard this, he replied to the person who gave him the intelligence, "All is well; I wish they had told me before, since the expecting of a release put a stop to some business. Thou mayest tell my father, who, I know, will ask thee, these words; that my prison shall be my grave before I budge a jot; for I owe my conscience to no mortal man; I have no need to fear; God will make amends for all. They are mistaken in me; I value not their threats nor resolutions, for they shall know I can weary out their malice and peevishness; and in me shall they all behold a resolution above fear, conscience above cruelty, and a baffle put to all their designs by the spirit of patience, the compassion of all the tribulated flock of the blessed Jesus, who is the author and finisher of the faith that overcomes the world, yea death and hell too. Neither great nor good things were ever attained without loss and hardships. He that would reap and not labor, must faint with the wind, and perish with disappointments; but an hair of my head shall not fall without the providence of my Father, who is over all." The spirit, which could utter itself like this, within the gloomy walls of a prison, was not to be overcome with force, nor intimidated with boasts of power, and threats of suffering.

To render himself unconscious of the weary hours as they passed, Penn applied himself, during his imprisonment, to study and writing. It was here that he wrote one of his most celebrated works, entitled *No Cross, No Crown*. This would be regarded as a very remarkable performance from any hand, but when we consider that the author was only twenty-five years old when he wrote it, that he was closely confined to a prison, and that it was completed under these circumstances within a period of less then six months, we cannot but look on the mind which produced it, as of the highest order, disciplined and matured in a degree very uncommon at that age.

He also composed while in prison a small tract called *Innocency with her open Face*, which was occasioned by a belief, that his views of the trinity, contained in the Sandy Foundation Shaken, had been misunderstood. In this tract he supports anew his objections to the doctrines of satisfaction and imputed righteousness, and of the tripersonal nature of the Deity, but declares, that he means not to deny the divinity of Christ. Neither in this tract, nor in his writings generally, where he often recurs to the subject, is it easy to come at his precise notions respecting the nature of Christ. He speaks with more directness and perspicuity in the Sandy Foundation Shaken, than any where else, but when all he has said in different places is brought together and compared, there is considerable obscurity as to the exact impressions existing in his own mind. He denies a trinity of persons, and yet holds Christ to be in some sense God. As far as it can be understood, his scheme approaches nearly to that of Dr Watts, which takes the divinity of Christ to be a sort of indwelling of the Father, constituting a union so close, that the name of the Deity may properly be applied to the Son.

After remaining in prison seven months, he was suddenly released by order of the king. His enemies have accused him of recanting his sentiments, and thus procuring his freedom at the expense of his consistency, or what is worse, of his sincerity; and the tract just mentioned is referred to as a proof of the charge. But this accusation has more in it of ill nature than of truth. It does not appear, that the tract had anything to do with Penn's release; this was procured by the interposition of the Duke of York, who was his father's particular friend.

After being again restored to liberty, Penn returned to his pastoral duties, and, with a zeal in no degree diminished by suffering, preached the doctrines which he had done so much to defend and impress on the world. The most cheering circumstance, which happened to him at this time, was the reconciliation of his father. At his request he went over again to Ireland for the purpose of executing some commission in the way of business. He preached in Dublin, Cork, and different parts of the Island, and wrote and distributed tracts explaining his religious views. By his intercession with the Lord Lieutenant he also succeeded in releasing several of his brethren from confinement, who had been imprisoned on account of their religious tenets. He returned to England, and took up his residence in his father's house.

He continued a preacher as long as he lived, and for many years made frequent excursions in England and Wales, in the exercise of his ministerial functions. In 1670 he was seized while preaching in London and imprisoned in Newgate, under pretence of his violating the Conventicle Act. He was tried at the Old Bailey and acquitted. The details of this trial, as recorded by Clarkson, are very curious, both as illustrating the spirit of the times, and the character and powers of William Penn. He twice visited the continent, and made the tour of Holland and Germany, in the character of a preacher. In 1682 he obtained a charter for the tract of country now known as the State of Pennsylvania, and came over to take possession of it the year following. He remained two years, and then went back to England. In 1699 he again visited Pennsylvania, and continued there a second time nearly two years, when he embarked for England, and never came more to this country. In 1712 he was severely attacked with apoplexy; his faculties became gradually impaired, and for five or six years he was very little abroad. He died on the 30th of July, 1718, in the seventy fourth year of his age.

His works were very numerous, chiefly on religion, morals, and politics. Some of them passed through several editions during his lifetime, particularly *No Cross, No Crown*, and the *Sandy Foundation Shaken*. Clarkson's Life of Penn is the best, as being faithful and copious, plain and unpretending; but the literary execution is quite below the subject, and there is still wanting an elegant biographical memoir of the founder of Pennsylvania.

The present notice cannot be more appropriately closed, than by the following eloquent eulogy contained in Mr Du Ponceau's Discourse on the Early History of Pennsylvania.

"William Penn stands the first among the law-givers, whose names and deeds are recorded in history. Shall we compare with him Lycurgus, Solon, Romulus, those founders of military commonwealths, who organized their citizens in dreadful array against the rest of their species, taught them to consider their fellowmen as barbarians, and themselves as alone worthy to rule over the earth? What benefit did mankind derive from their boasted institutions? Interrogate the shades of those who fell in the mighty contests between Athens and Lacedæmon, between Carthage and Rome, and between Rome and the rest of the universe. But see William Penn with weaponless hand, sitting down peaceably with his followers in the midst of savage nations, whose only occupation was shedding the blood of their fellowmen, disarming them by his justice, and teaching them, for the first time, to view a stranger without distrust. See them bury their tomahawks in his presence, so deep that man shall never be able to find them again. See them under the shade of the thick groves of Coaquannock extend the bright chain of friendship, and solemnly promise to preserve it as long as the sun and moon shall endure. See him then with his companions establishing his commonwealth on the sole basis of religion, morality, and universal love, and adopting as the fundamental maxim of his government, the rule handed down to us from heaven, *Glory to God on high, and on earth peace and good will to all men*. Here was a spectacle for the potentates of the earth to look upon, an example for them to imitate. But tho potentates of the earth did not see, or if they saw, they turned away their eyes from the sight; they did not hear, or if they heard, they shut their ears against the voice, which called out to them from the wilderness,

Discite justitiam moniti et non temnere Divos.

The character of William Penn alone sheds a never fading lustre on our history."

MISCELLANEOUS.

SLAVES IN ANCIENT TIMES.

It is difficult for a modern to conceive the number of slaves that existed in the most populous Greek and Italian cities. The city of Corinth, the most commercial and opulent of Greece, possessed within her walls forty six myriads, or 460,000. When Demetrius Phalereus took a census of the population of Athens, free, servile and foreigners, there were found 21,000 citizens, 10,000 domiciled foreigners, and no less than 400,000 slaves. Nicias had 1000 slaves, which he hired out to work in the silver mines of Thrace, at an obolus, or 1 1-2d a day. Æginatæ, a trading people, possessing many ships, but a very small territorial limit, possessed according to Aristotle, 470,000. Some of the citizens of Dardanus possessed more than 1000 slaves. Many Roman families had 10,000 or 20,000 or even more, and these were kept and maintained by them not always for gain, but sometimes for mere show and attendance.—Smindyridas, a native of Synaris, a town celebrated for its voluptuousness and accomplished luxury, took along with him, when he went to his marriage, 1000 slaves, as ministrants to him, some of them cooks, some poulterers, some fishers, &c. An immense number of slaves were maintained by the free inhabitants of Sicily; they frequently mutinied against their masters, and threw the whole Island into bloodshed and confusion; upwards of 100 myriads are calculated to have perished in these dreadful conflicts of emancipation. The servile war in Italy was nearly equally destructive.

At one time 120,000 slaves were marching upon Rome, who were headed and directed by one Spartacus a Thracian slave, who avenged the injured rights of nature upon his enslavers, and made the supremacy of Rome herself to totter under the force of his infuriated attacks. At the close of the servile war, no less than 6000 slaves were hanged up all the way from Rome to Capua. In Attica, the slaves wrought at the mines with their feet shackled. The ancient Greeks were not served in their houses by bought slaves; the youngest served the elder. The city of Ephesus was founded by 1000 slaves, who ran away from Samos. It is said that Julius Cæsar crossed into Britain with but three slaves officiating as servants, and it is a strange coincidence that his body was carried home by three servants from the Senate house, where he was murdered. Cato was wont to ride from Rome to the country in the most simple manner, with but one slave, sometimes no attendant at all—riding gently with his valise under him for a saddle, somewhat in the style of a modern decent Antiburger minister.

Chambers' Edinburg Jour.

FORTUNE.—BY JAMES HOGG.

I believe that no man with a very large fortune or estate, can be truly happy. It is a strange enigma, but it is true, that he feels no wants but the want of happiness in those very blessings which other men covet. I believe the nobleman is happier than the sovereign; I believe that the farmer is happier than his lord; and I believe that a truly virtuous servant is the happiest of all. The principal reason of this seems to be, that what costs us dearest we are sure to estimate highest. We receive the choicest gifts of Providence with indifference, unless they are obtained with difficulty. The sweetest dishes, the richest wines, the softest beds, cloy the appetite, unless they are attained with some difficulty—nay only cloy the appetite and fatigue the senses of him who can always procure them. There is infinitely more enjoyment in that state in which relaxation is festivity, in which the coarsest food has the seasoning—and in this resis happiness. Now, in this particular, the poor man has greatly the advantage over the rich, who has no occasion and is under no obligation to labor.

He has certain stated periods, after short intervals, at which his enjoyments return; and they are the sweeter, that he has labored to procure them. This is happiness which never cloys, which brings along with it its full measure of contentment, and which does not distract its possessor, either by a multitude of objects or by unsubstantial hopes.

CURIOUS EPIDEMICS AMONG FEMALES.

The imaginations of females are always more excitable than men, and they are therefore more susceptible of any folly when they lead a life of strict seclusion, and their thoughts are constantly turned inward upon themselves; hence, in orphan asylums, hospitals, and convents, the nervous dirorder of one female so easily, quickly becomes the disorder of all. It is recorded in a medical book, that a nun in a large convent in France, began to mew like a cat; shortly afterwards other nuns mewed; at last all the nuns mewed every day at a certain time, for several hours together. The surrounding neighborhood heard with astonishment this daily cat concert, which did not cease until the nuns were informed that a company of soldiers were placed by the police before the entrance of the convent, provided with rods, and would continue whipping them until they promised not to mew any more. "But of all the epidemics (says Dr. Babbington, in his recently published work) of females, which I myself have seen in Germany, or of which the history is known to me, the most remarkable is the celebrated convent epidemic of the 15th century. A nun in a German nunnery fell to biting all her companions. In a short time all the nuns of this convent began biting each other. The news of this infatuation among the nuns, soon spread, and it then passed from convent to convent, throughout a great part of Germany, principally Saxony and Brandenburg. It afterwards visited the nunneries of Holland, and at last the nuns had the biting mania even as far as Rome."

FEATHER BEDS.—The want of feathers is altogether artificial, arising from a disregard of the physical and moral well being of infants and children; and he who has the good fortune never to have been accustomed to a feather bed, will never in health need or desire one, nor in sickness, except in cases of great morbid irritation, or excessive sensibility, or some disease in which the pressure of a firm or elastic substance might occasion pain. But when a rational regard to the preservation of health shall pervade the community, feathers will no more be used without necessity, or medical advice, than ardent spirits will be swallowed without the same necessity or advice. The physician has frequent occasion to see persons who are heated, sweated, enfeebled by sleeping on feathers, as if from a fit of sickness, enervated, dispirited, relaxed and miserable.—*Medical Intelligencer.*

A BULL FIGHT WITH STEAM.—A few days since, says the United States (Phil.) Gazette, as the locomotive steam engine was passing along the Columbia railroad, the engineer espied a noble bull driving across the field apparently to give battle to the machine. He was coming at the top of his speed, his tail stuck right into the air, and his head down, as if for immediate attack. As the bull errant rushed onward, the director checked the car, and received the blow upon the front wheel. The animal recoiled several steps; the puffing of the steam pipe seemed to challenge him to a second onset, and on he came, bellowing and tearing up the earth, while his eyes seemed to shoot forth baneful fire. The engineer thought that his safety consisted in moving; he therefore put on the whole of the accumulated steam, and the car started like the wind. The enraged beast struck short of his aim, missed his footing, and rolled down a high embankment, to the infinite gratification of those who had watched his behavior, and to the glory of the engineer.—*Transcript.*

MOUNT CARMEL.—Carmel is decidedly the most fertile and attractive mountain in Palestine. In many parts it is covered with trees and flowers and perpetual verdure, while the soil every where appears to be rich and susceptible of the highest cultivation. On the side next to the sea, may be seen fragments of a Catholic Convent, which was destroyed by the Pacha of Acre in one of the outbreakings of his lawless spirit; and tradition designates the summit of this part of the mountain as the very spot on which the Prophet Elijah stood when he supplicated heaven for rain to relieve a perishing land, and beheld the cloud emerge from the sea. Two or three villages, and many tastefully sited cottages, surrounded by luxuriant groves, continue to enrich, the declivities of Carmel: and from a certain interior elevation, the diversified landscape embraces not only Mount Tabor and Hermon, but also the rich plain of Esdrælon, with the bright waters of Kishon flashing across it.

PUBLIC SPEAKING.—"I never," says Pope, "could speak in public. And I don't believe, if it was a set thing, I could give an account of any story to twelve friends together, though I could tell it to any three of them with great pleasure. When I appeared for the Bishop of Rochester on his trial, though I had but ten words to say, and that on a plain point, (how that Bishop spent his time when I was with him at Bromley,) I made two or three blunders in it, notwithstanding the first row of lords, which was all I could see, were mostly of my acquaintance.

FRENCH CRITIQUE ON MILTON.—Milton, says a French writer, is a tedious barbarian, who writes a commentary, in ten books of rambling verse, on the first chapter of Genesis. He is a slovenly imitator of the Greek; he disfigures creation, and instead of producing the world by the fiat of God, like Moses, sets the Messiah to bungle at tracing out with a pair of compasses of celestial manufacture. He spoils Tasso's hell and devils, and makes Satan a casuist in divinity. Upon the whole, the 'Paradise Lost' is obscure, whimsical and disagreeable!

IDEAS, without words to express them verbally, may often be observed by the curious in human nature. They shine out of men's eyes, and are perceptible in their motions and actions, and are shadowed eloquently forth in their writings, while they are dumb.

WORDS, without ideas, are no less frequently to be remarked. Some of the most curious instances of this last category are furnished by these travelling showmen, who use the technicalities of Zoology so ludicrously. I asked one of them what he meant by the *Simia* tribe, as was written on the cage occupied by the monkeys 'Tis a name to call 'em by, said the showman! —*Portland Advertiser.*

EMERSON'S ARITHMETICS.

THE North American Arithmetic, by Frederick Emerson, late Principal of the Department of Arithmetic, Boylston School, Boston, is now completed. The work is in three Parts.

PART FIRST is a small book, designed for the use of children from five to eight years of age.

PART SECOND contains, within itself, a complete system of Mental and Written Arithmetic, sufficiently extensive for common schools.

PART THIRD, for advanced scholars, comprises a review of the elementary principles of arithmetic, with a full developement of its higher operations.

The three books are the result of five years labor; and their reputation is established by the approval of gentlemen, who do not lend their names to give countenance to indifferent works. Among those who recommend the work are—Professor Joslin, of Union College, Schenectady; Professor Peirce, of Harvard University, Cambridge; E. Bailey, Principal of the Young Ladies' High School, Boston; S. W. Seton, Visitor for the Public School Society, New York; W. R. Johnson, Principal of the Philadelphia High School; Professor Dean, late of Vermont University; Professor Wall, of Ohio University, and Professor Hamilton, of Nashville University.

The Masters of the Boston Public Schools, Departments of Arithmetic, make the following statement.

"We have considered it our duty to render ourselves acquainted with the more prominent systems of Arithmetic, published for the use of Schools, and to fix on some work which appears to unite the greatest advantages, and report the same to the School Committee of Boston, for adoption in the public Schools. After the most careful examination, we have, without any hesitancy, come to the conclusion, that Emerson's North American Arithmetic, [Parts First, Second and Third,] is the work best suited to the wants of all classes of scholars, and most convenient for the purposes of instruction. Accordingly, we have petitioned for the adoption of the work in the Public Schools." (Signed by P. Mackintosh, Jr. and seven others.)

At a meeting of the School Committee of Boston, held Nov. 18, 1834, it was voted, unanimously, "that Emerson's North American Arithmetic be substituted for Colburn's First Lessons and Sequel."

Emerson's Arithmetics, and also Keys to the same for the use of Teachers, are published by RUSSELL, ODIORNE & Co. Boston. may 16

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I have taken it for granted that children between six and twelve years old are rational and accountable beings; and that they need the influence of our holy religion. They have many temptations to resist, many trials to endure, and they have many moral and spiritual want, which nothing but the Gospel can supply.

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Harvard, April 4, 1835. May 30.

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